Report

of the Joint Commission on

The Book of Common Prayer

Appointed by

The General Convention of 1913

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Dr. Denslow

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The Book of Common Prayer

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Resolution of 1913

RESOLVED: That a Joint Commission consisting of seven Bishops, seven Presbyters, and seven Laymen be appointed to consider and report to the next General Convention such revision and enrichment of the Prayer Book as will adapt it to present conditions, if, in their judgment, such revision be necessary; *Provided*, that no proposition involving the Faith and Doctrine of the Church shall be considered or reported upon by the Commission; and *Provided*, that no proposal to change the Title-page of the Prayer Book or the Name of the Church shall be referred to said Commission.

The Commission on the Revision and Enrichment of the Book of Common Prayer appointed by the General Convention of the Protestant Episcopal Church in the United States of America, October, 1913.

The Bishop of Pittsburgh (*Chairman*).
The Bishop of Western New York.*
The Bishop of Louisiana.*
The Bishop of Atlanta.
The Bishop of Nebraska.
The Bishop of Long Island.
The Bishop of Los Angeles.
The Rev. Samuel Hart, D.D., of Connecticut.
The Rev. Edward L. Parsons, D.D., of California.
The Rev. John W. Suter, of Massachusetts (*Secretary*).
The Rev. Henry R. Gummey, D.D., of Tennessee.
The Rev. Lucien M. Robinson, D.D., of Pennsylvania.
The Rev. Howard B. St. George, D.D., of Milwaukee.
The Rev. John R. Moses, of Long Island.†
Mr. George Wharton Pepper, of Pennsylvania.
Mr. T. W. Bacot, of South Carolina.
Mr. Charles G. Saunders, of Massachusetts.
Mr. Hamilton W. Mabie, of Newark.*
Mr. Robert H. Gardiner, of Maine.
Mr. F. J. McMaster, of Missouri (*Treasurer*).
Mr. E. P. Bailey, of Chicago.*

Subsequently appointed

The Rev. Charles L. Slattery, D.D., of New York.
Mr. George Zabriskie, of New York.
Mr. William C. Sturgis, of Colorado.

* *Resigned.*
† *Deceased.*

Report

To the General Convention of the Protestant Episcopal Church in the United States of America:

THE Joint Commission appointed by the General Convention of 1913 to consider the question of the revision and enrichment of the Prayer Book respectfully submit their report.

At their first meeting, held in New York on April 15, 1914, they organized, and elected the Right Reverend, the Bishop of Pittsburgh as Chairman, and the Reverend Samuel Hart, D.D., as Secretary.

Shortly thereafter Doctor Hart found that he was prevented from serving by a pressure of other duties, and the Commission have therefore been deprived of his wise counsel. The Very Reverend John R. Moses was elected Secretary in his place, and continued to serve until the work of the Commission had entered upon its final stage. Association with him intensified the affectionate regard in which he was held by his fellows, and his sudden death has meant to them the loss of a helpful col-

league and a valued friend. The Reverend John W. Suter was appointed to succeed Dean Moses as Secretary.

The Commission have given due consideration to all matters specifically referred to them by General Convention, including the Report of the Committee on the Prayer Book (*Journal of the General Convention*, 1913, *page* 330). The Commission make no recommendations regarding modified forms of administration of the Elements in Holy Communion, or regarding an Office for the Anointing of the Sick. With regard to other matters so referred, they will be found, in most instances, to have been incorporated or made use of in the Schedule accompanying this Report.

In considering proposals for changing the Prayer Book the Commission have been guided by the principle that the sanction of long usage carries with it a strong presumption in favour of the existing form; and consequently any change should be supported by a clear preponderance of argument. All the changes which they recommend tend, in their judgment, to promote reverence, or to increase the usefulness of the formularies by

adapting them to meet, better than heretofore, the varied conditions of the present day, or to conform the liturgical worship of the Church more closely to approved liturgical principles. In short, they have tried to make the Prayer Book more serviceable to the people.

The conclusions of the Commission have been reached after deliberate consideration and reconsideration, both in committee and in repeated sessions of the Commission. They are contained in the Schedule annexed to this report. In most instances they have been adopted by unanimous agreement; while in some others they have been carried by a majority of not less than three-fourths. All such conclusions are contained in Part I of the Schedule. The few instances in which decisions have been taken by a majority less than three-fourths are reported in Part II.

It seems proper to refer to the Commission's view of their duty in relation to the first *proviso* in the resolution for their appointment. Experience has happily shown the insertion of either *proviso* to have been unnecessary. No disposition has been manifested in any quarter, at any stage of the Commission's work, to con-

sider any proposition involving an alteration or a restatement of the Faith or Doctrine of the Church. Faith or Doctrine, however, is involved in each expression of worship; and every proposal for revision or enrichment does necessarily touch them. No form of prayer or praise, of intercession or thanksgiving, or of exhortation, could be added to the Prayer Book or taken out of it, or in any degree altered or amended, without involving expressions of what the Church believes or teaches. It has been obvious to the Commission that the General Convention did not instruct them to make no change in the Book, but to make no change in it that would involve a change in the belief or teaching of the Church. To this principle they have adhered.

The Commission have had the benefit of many suggestions both public and private from the clergy and from the laity, which are too numerous to be separately acknowledged. They have all been considered. Some have been adopted in form or in substance; others have been found, in the judgment of the Commission, undesirable. In all cases the thanks of the Commission are extended to those who

by their advice have shown their interest in the subject in hand.

In conclusion, the Commission recommend that the several Resolutions contained in the Schedule annexed to this Report be adopted by the General Convention.

CORTLANDT WHITEHEAD, *Chairman.*
JOHN W. SUTER, *Secretary.*

July, 1916.

THE SCHEDULE

THE SCHEDULE

Part I

RESOLUTION I

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following changes be made in the arrangement of the Book of Common Prayer and in the matter contained in pages i to xxviii thereof, and that the proposed alterations be made known to the several Dioceses in order that they may be severally adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) Transfer:

a. The Prayers and Thanksgivings to follow Evening Prayer.

b. The Litany to follow the Prayers and Thanksgivings.

c. The Psalter to follow the Litany.

d. The Holy Communion to follow the Psalter.

e. The Collects, Epistles, and Gospels to follow The Holy Communion.

f. The Penitential Office to a place at the end of the Occasional Offices.

(2) Distribute the constituent parts of the Service for THANKSGIVING DAY as follows:

a. Transfer the opening *Sentences* to follow immediately after the *Sentences of Scripture* for Trinity Sunday at Morning Prayer, and indent *Thanksgiving Day*.

b. Transfer the *Collect*, *Epistle*, *and Gospel* to a place among THE COLLECTS, EPISTLES, AND GOSPELS, as specified later in this Report, and prefix to them the title, *Thanksgiving Day*.

c. Transfer the *Anthem* to be used instead of the *Venite*, with its rubric, to precede the *Collect*, *Epistle*, *and Gospel*.

d. Strike out the second rubric on page 320, "*The* First Lesson *shall be*," etc., and insert the Lessons in the TABLE OF PROPER LESSONS FOR HOLY-DAYS, immediately after *All Saints*.

e. Transfer the *Thanksgiving Prayer* to THANKSGIVINGS, and insert it as the first of the Thanksgivings, omitting the rubric which precedes it, and prefixing this title, A THANKSGIVING TO ALMIGHTY GOD FOR THE FRUITS OF THE EARTH AND ALL THE OTHER BLESSINGS OF HIS MERCIFUL PROVIDENCE.

(3) Amend directions entitled CONCERNING THE SERVICE OF THE CHURCH, page vii, so as to read as follows:

The Order for the Celebration of the Lord's Supper or Holy Communion, the Order for Morning Prayer, the Order for Evening Prayer, and the Litany, as set forth in this Book, are the regular Services appointed for Public Worship in this Church, and shall be used accordingly; *Provided*, that in addition to these Services the Minister, in his discretion, subject to the direction of the Ordinary, may use other devotions taken from this Book or from any Book set forth by the authority of this Church or from Holy Scripture; and *Provided further*, that, subject to the direction of the Ordinary, in Mission Churches or Chapels, and when expressly authorized by the Ordinary in Cathedral or Parish Churches or other places, such other devotions as aforesaid may be used when the edification of the Congregation so requires in place of the Order for Morning Prayer or the Order for Evening Prayer.

The Litany may be used either in place of the Prayers that follow the *Collect for Grace* in the Order for Morning Prayer, or in place of the Prayers that follow the *Collect for Aid against Perils* in Evening Prayer, or immediately before the Service for Holy Communion, or it may be used in a separate Service.

For Days of Fasting and Thanksgiving, appointed by the Civil or Ecclesiastical Authority, and for other special occasions for which no Service or Prayer hath been provided in this

Book, the Bishop may set forth such form or forms as he shall see fit, in which case none other shall be used.

NOTE: That in the directions for the several Services in this Book it is not intended by the use of any particular word denoting vocal utterance to prescribe the tone or manner of their recitation.

(4) Make the following alterations concerning the Psalter:

a. Amend the directions entitled THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ, page vii, so as to read as follows:

THE USE OF THE PSALTER.

In places where it is convenient, the Psalter shall be read through once every month.

The Minister shall, on the days for which they are appointed, use one or more of the Proper Psalms, as set forth in the Table of Proper Psalms.

But *Note*, That on other days, instead of reading from the Psalter, as divided for Daily Morning and Evening Prayer, he may read one or more of the Psalms for the Day, or one or more of the Psalms from the Selections set forth by this Church.

b. Strike out the *Table of Proper Psalms on Certain Days* and the *Table of Selections of Psalms* following *The Order how the Psalter*

is appointed to be read, and substitute for them the Tables of Psalms proposed hereafter in this Report.

(5) Amend the directions entitled THE ORDER HOW THE REST OF THE HOLY SCRIPTURE IS APPOINTED TO BE READ, page viii, by inserting in the last paragraph thereof after the words "Charitable Collections" the words "and on other special occasions," and omitting the word "and" before "on occasions," in the second line.

(6) Amend the CALENDAR, pages xii-xxiii, by inserting in distinctive type, the following names of Saints opposite the respective dates:

JANUARY
4 Titus
13 Hilary
24 Timothy
27 Chrysostom

FEBRUARY
1 Ignatius
3 Ansgarius
14 Valentine

MARCH
1 David
2 Chad
12 Gregory the Great
17 Patrick
19 Joseph
21 Philemon

APRIL
4 Ambrose
21 Anselm
23 George

MAY
2 Athanasius
24 Vincent of Lerins
26 Augustine of Canterbury
27 Bede

JUNE
5 Boniface
9 Columba
17 Alban
28 Irenæus

JULY
5 Vladimir
17 Osmund
22 Mary Magdalene
26 Anne

AUGUST
10 Laurence
28 Augustine
31 Aidan

SEPTEMBER
1 Giles
28 Cyprian
30 Jerome

OCTOBER
4 Francis of Assisi
6 Faith
9 Denys
13 Edward Confessor

NOVEMBER
7 Willebrod
11 Martin
22 Cecilia
23 Clement of Rome
25 Catherine of Siena

DECEMBER
4 Clement of Alexandria
6 Nicholas

(7) After the directions entitled TABLES AND RULES FOR THE MOVABLE AND IMMOVABLE FEASTS, page xxiv, following the direction for the observance of *Thanksgiving Day*, insert the following:

RULES OF THE PRECEDENCE OF HOLY-DAYS

TABLE I

Because of their dignity and liturgical distinction, or because of the sequence of special teaching connected with a stated season, the *Holy-days* following have precedence of any other *Sunday* or *Holy-day:*

The Sundays in Advent
The Nativity of our Lord JESUS CHRIST
The Epiphany
Septuagesima, Sexagesima, Quinquagesima } Sundays

Ash-Wednesday
The Sundays in Lent
All the days of Holy Week
Easter-day; and the seven following days
The Ascension of our Lord JESUS CHRIST; and the Sunday after Ascension-day
Whitsunday; and the six following days
Trinity Sunday

If any other *Holy-day* fall on any day noted in the above Table, the observance of such *Holy-day* may be transferred to the first open day.

TABLE II

The following *Holy-days* have precedence of days not noted in Table I:

St. Stephen the Martyr
St. John the Evangelist
The Holy Innocents
The Circumcision of our Lord JESUS CHRIST
The Conversion of St. Paul
The Purification of the Blessed Virgin Mary
All Feasts of Apostles or Evangelists
The Transfiguration of our Lord JESUS CHRIST
St. Michael and All Angels
All Saints

On these *Holy-days* the Collect, Epistle, and Gospel for the Feast shall be used; but the Collect for the Feast shall be followed by the Collect for the Sunday.

(8) Prefix to each of the four Principal Parts into which the Public Services contained in the Prayer

Book are divided, a separate Title-page as follows:

a. Immediately to precede the ORDER FOR MORNING PRAYER:

MORNING AND EVENING
PRAYER

together with

PRAYERS AND THANKSGIVINGS
THE LITANY
THE PSALTER

b. Immediately to follow THE PSALTER:

THE HOLY COMMUNION

together with

THE COLLECTS, EPISTLES, AND GOSPELS

c. Immediately to follow THE COLLECTS, EPISTLES, AND GOSPELS:

RITES AND CEREMONIES OF
THE CHURCH

THE ORDER FOR BAPTISM
THE ORDER FOR CONFIRMATION
SOLEMNIZATION OF MATRIMONY

THE CHURCHING OF WOMEN
THE VISITATION OF THE SICK
THE COMMUNION OF THE SICK
THE BURIAL OF THE DEAD

together with

A CATECHISM
A PENITENTIAL OFFICE

d. Immediately to follow the PENITENTIAL OFFICE:

THE ORDINAL

being

THE FORM OF MAKING, ORDAINING, AND CONSECRATING BISHOPS, PRIESTS, AND DEACONS

together with

THE FORM OF CONSECRATION OF A CHURCH
AN OFFICE OF INSTITUTION OF MINISTERS
A FORM FOR THE SETTING APART OF DEACONESSES

(9) *a.* Remove the FORMS OF PRAYER TO BE USED IN FAMILIES from the Prayer Book, and print them after the ARTICLES OF RELIGION, prefixing a separate Title as follows:

b. After the rubric at the end of Evening Family Prayer, page 327, add the Title, ADDITIONAL PRAYERS, and the Prayers set forth under that Title, in this Report.

(10) Omit from the Book of Common Prayer the following Offices:

a. FORMS OF PRAYER TO BE USED AT SEA, pages 305-312.

b. A FORM OF PRAYER FOR THE VISITATION OF PRISONERS, pages 312-318.

c. A FORM OF PRAYER AND THANKSGIVING TO ALMIGHTY GOD, pages 319-322.

(11) Correct the TABLE OF CONTENTS at the beginning of the Prayer Book so as to read as follows:

TABLE OF CONTENTS

1. The Ratification of the Book of Common Prayer.
2. The Preface.
3. Concerning the Service of the Church, with the Order how the Psalter and the rest of the Holy Scripture is appointed to be read.
4. Tables of Proper Lessons of Holy Scripture.
5. The Calendar, with Tables of Lessons of Holy Scripture.

6. Tables and Rules for the Movable and Immovable Feasts, together with the Days of Fasting and Abstinence throughout the Year.
7. Rules of the Precedence of Holy-days.
8. Tables for finding the Holy-days.

9. The Order for Daily Morning Prayer.
10. The Order for Daily Evening Prayer.
11. Prayers and Thanksgivings.
12. The Litany.
13. The Psalter, or Psalms of David.

14. The Divine Liturgy, being the Order for the Celebration of the Lord's Supper or Holy Eucharist, commonly called The Holy Communion.
15. The Collects, Epistles, and Gospels to be used throughout the Year.

16. The Ministration of Public Baptism of Infants, to be used in the Church.
17. The Ministration of Private Baptism of Infants in Houses.
18. The Ministration of Baptism to such as are of Riper Years.
19. A Catechism.
20. The Order of Confirmation.
21. The Form of Solemnization of Matrimony.
22. The Churching of Women.
23. The Order for the Visitation of the Sick.

24. The Communion of the Sick.
25. The Order for the Burial of the Dead.
26. The Order for the Burial of a Child.
27. A Penitential Office for Ash-Wednesday.

28. The Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons.
29. The Form of Consecration of a Church or Chapel.
30. An Office of Institution of Ministers into Parishes or Churches.
31. A Form of Setting Apart of Deaconesses.

. . .

Articles of Religion.

Forms of Prayer to be used in Families, with Additional Prayers.

RESOLUTION II

Morning Prayer

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following changes be made in the Order for Daily Morning Prayer, and that the proposed alterations be made known to the several Dioceses in order that they may be severally adopted in the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) In the first rubric on page 1, omit the word "*always.*"

(2) In the second rubric on page 1, omit the first six words, so that it shall read, "*He may omit,*" etc.

(3) Add at end of the third rubric on page 1, these words: "*The same order may be followed on all week days save on Days of Fasting or Abstinence.*"

(4) Substitute in place of the *Sentences* at present in the Prayer Book, printing together in one section without breaks, but indicating in the margin those appropriate for certain seasons or days, the following *Sentences*, namely:

THE LORD is in his holy temple: let all the earth keep silence before him. *Hab.* ii. 20.

I was glad when they said unto me, We will go into the house of the LORD. *Psalm* cxxii. 1.

O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling. *Psalm* xliii. 3.

Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. *Isaiah* lvii. 15.

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. *St. John* iv. 23.

Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ. *Phil.* i. 2.

Advent Repent ye; for the Kingdom of heaven is at hand. *St. Matt.* iii. 2.

Prepare ye the way of the LORD, make straight in the desert a highway for our God. *Isaiah* xl. 3.

Behold, I bring you good tidings of great joy,
Christmas which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the LORD. *St. Luke* ii. 10, 11.

Epiphany From the rising of the sun even unto the going down of the same my

Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, saith the LORD of hosts. *Mal.* i. 11.

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem. *Isaiah* lii. 1.

Rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13. *Lent*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm* li. 17.

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the LORD hath afflicted me. *Lam.* i. 12. *Good Friday*

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. *Eph.* i. 7.

He is risen. The LORD is risen indeed. *St. Mark* xvi. 6; *St. Luke* xxiv. 34. *Easter*

This is the day which the LORD hath made;

we will rejoice and be glad in it. *Psalm* cxviii. 24.

Ascension Seeing that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *Heb.* iv. 14, 16.

Whitsunday Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. *Acts* i. 8.

Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. *Gal.* iv. 6.

Trinity Sunday Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. *Rev.* iv. 8.

Thanksgiving Day Honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. *Prov.* iii. 9, 10.

The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew. *Prov.* iii. 19, 20.

(5) Amend the rubric before the *Absolution*, page 4, so as to read as follows:

¶ *To be made by the Priest alone, standing; the People still kneeling. The Priest, at his discretion, may use, instead of what follows, the Absolution from the Order for the Holy Communion.*

(6) In the *Absolution* on page 5, begin a new paragraph with "Wherefore."

(7) Omit the rubric *Or this*, page 5, and the alternative Absolution following.

(8) Omit the rubric preceding the *Lord's Prayer*.

(9) In the second rubric on page 6, omit all after the word "*appointed*."

(10) In the third rubric on page 6, after the word "*appointed*" omit the words "*or one of the Selections of Psalms;*" and insert in place thereof: "*but* Note, *That on Ash-Wednesday and Good Friday the* Venite *may be omitted.*"

(11) Amend the first sentence of the third rubric on page 6 so as to read as follows:

¶ *Then shall follow a portion of the* Psalms, *according to the Use of this Church.*

(12) Omit the first rubric on page 7.

(13) In the second rubric, add at the end these words: "*but* Note, *That the last portion, or the last two portions, may be omitted.*"

(14) Print *Te Deum* in three portions, with large capitals for

WE praise, etc.;

THOU art the King, etc.;

O LORD, save, etc.

(15) Transpose verses 2 and 3 of *Benedicite*. Print *Benedicite* in four portions, with large capitals for introductory

O ALL, etc.;

and for the three portions:

O YE Heavens;

O LET the Earth, etc.;

O LET Israel, etc.

(16) Insert after *Benedicite*, as follows:

¶ *Or this.*

Benedictus es Domine.

BLESSED art thou, O Lord God of our Fathers: praised and exalted above all for ever.

Blessed art thou for the Name of thy Majesty: praised and exalted above all for ever.

Blessed art thou in the temple of thy holiness: praised and exalted above all for ever:

Blessed art thou that beholdest the depths and dwellest between the Cherubim: praised and exalted above all for ever.

Blessed art thou on the glorious throne of thy Kingdom: praised and exalted above all for ever.

Blessed art thou in the firmament of heaven: praised and exalted above all for ever.

(17) In the third rubric on page 6, after the word "Benedicite" insert "Benedictus es."

(18) Add immediately after the last *Canticle* after *First Lesson* this rubric:

¶ *On any day when the Holy Communion is immediately to follow, the Minister, at his discretion, may pass at once to that Service.*

(19) Omit *Nicene Creed* with the rubric immediately preceding it, page 12; also in Evening Prayer, page 25.

(20) Transpose the rubric following *Prayer for the President*, page 14, so as immediately to follow the *Collect for Grace*, page 13.

(21) Insert in *Prayer for the President*, after the words "President of the United States," the words

"THE GOVERNOR OF THIS STATE;" change "servant" to "servants;" and at the end of the prayer omit the words "in health and prosperity long to live;" insert "and" before "grant;" and omit "and" before "finally," so that it shall read:

Endue them plenteously with heavenly gifts; and grant them finally, after this life, to attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen*.

RESOLUTION III

Evening Prayer

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following changes be made in the Order for Daily Evening Prayer, and that the proposed alterations be made known to the several Dioceses in order that they may be severally adopted in the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) In the first rubric, page 16, omit the words, "*on days other than the Lord's Day.*"

(2) Substitute in place of the *Sentences* at present in the Prayer Book, printing together in one section without breaks, but indicating in the margin those appropriate for certain seasons or days, the following *Sentences*, namely:

THE LORD is in his holy temple: let all the earth keep silence before him. *Hab.* ii. 20.

LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth. *Psalm* xxvi. 8.

Let my prayer be set forth in thy sight as

the incense; and let the lifting up of my hands be an evening sacrifice. *Psalm* cxli. 2.

O worship the LORD in the beauty of holiness; let the whole earth stand in awe of him. *Psalm* xcvi. 9.

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O LORD, my strength and my redeemer. *Psalm* xix. 14, 15.

Advent Watch ye, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. *St. Mark* xiii. 35, 36.

Christmas Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. *Rev.* xxi. 3.

Epiphany And the Gentiles shall come to thy light, and kings to the brightness of thy rising. *Isaiah* lx. 3.

Lent I acknowledge my transgressions: and my sin is ever before me. *Psalm* li. 3.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the LORD our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to

forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.

All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. *Isaiah* liii. 6. *Good Friday*

Thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 *Cor.* xv. 57. *Easter*

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. *Col.* iii. 1.

Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. *Heb.* ix. 24. *Ascension*

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. *Psalm* xlvi. 4. *Whitsunday*

The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. *Rev.* xxii. 17.

Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. *Isaiah* vi. 3. *Trinity Sunday*

(3) Substitute for the second *Absolution*, page 20, after ¶ *Or this*, the following:

THE Almighty and merciful Lord grant you Absolution and Remission of all your sins, true repentance, amendment of life, and the grace and consolation of the Holy Spirit; through Jesus Christ our Lord. *Amen.*

(4) In the third rubric on page 21, omit the words "*as they are appointed, or one of the Selections, as they are set forth by this Church;*" and insert in lieu thereof the words "*according to the Use of this Church.*"

Also strike out all that follows the words "Gloria Patri."

(5) Omit the *Gloria in excelsis*, page 21.

(6) In the third rubric on page 22, omit all after the words "*Or this Psalm.*"

(7) In the first rubric on page 24, omit all after the words "*this Psalm.*"

(8) Substitute for the *Prayer for* The President of the United States, *and all in Civil Authority*, page 27, the following:

O LORD our Governor, whose glory is in all the world; We commend this nation to thy merciful care, that being guided by thy Providence we may dwell secure in thy peace. Grant to THE PRESIDENT and to all in Authority wisdom and strength to know and to do thy will. Fill them with the love of truth and righteousness; and make them ever mindful of their

calling to serve this people in thy fear; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

(9) On page 29 strike out the *Prayer of* St. Chrysostom and insert in its place the *Collect*, "Assist us mercifully," now at the top of page 239, entitling it *A Collect for Guidance.*

RESOLUTION IV

Prayers and Thanksgivings

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following changes be made in Prayers and Thanksgivings, and that the proposed alterations be made known to the several Dioceses in order that they may be severally adopted in the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) Omit from the title on page 37 the words "Upon Several Occasions."

(2) Substitute for the rubric at the top of page 37 the following:

¶ *To be used after the Prayer for all Conditions of Men, or, when that is not said, before* 2 *Cor.* xiii. 4; *also, at the end of the* LITANY; *and in the* ORDER FOR HOLY COMMUNION, *after the Prayer for Christ's Church.*

(3) Insert the following Prayers under the general title PRAYERS AND THANKSGIVINGS, pages 37 ff., and in the following order:

(*a*) (To follow *A Prayer for Congress.*)

For a State Legislature.

O GOD, the fountain of wisdom, whose statutes are good and gracious and whose law is the truth; We beseech thee so to guide and bless the Legislature of this State that they ordain for our governance such things as shall be agreeable to thy will; to the glory of thy Name and the welfare of the people; through Jesus Christ, thy Son, our Lord. *Amen.*

(*b*) (To follow the Prayer, *For a State Legislature.*)

For Courts of Justice.

ALMIGHTY God, who sittest in the throne judging right; We humbly beseech thee to bless the courts of justice and the magistrates in all this land; and give unto them the spirit of wisdom and understanding that they may discern the truth, and impartially administer the law in the fear of thee alone; through him who shall come to be our judge, thy Son, our Saviour, Jesus Christ. *Amen.*

(*c*) (To follow the Prayer, *For Courts of Justice.*)

For Our Country.

ALMIGHTY God, who hast given us this good land for our heritage; We humbly beseech thee that we may always prove ourselves a people mindful of thy favour, glad to do thy will. Bless our land with honourable

industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogancy, and from every evil way. Defend our liberties; preserve our unity; fashion into one happy people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in thy Name we entrust the authority of government, to the end that there be justice and peace at home, and that through obedience to thy law we show forth thy praise among the nations of the earth. In the time of prosperity fill our hearts with thankfulness, and in the day of trouble suffer not our trust in thee to fail; through Jesus Christ our Lord. *Amen.*

(*d*) (To follow the Prayer, *For Our Country.*)

For the Church.

O GRACIOUS Father, we humbly beseech thee for thy Holy Catholic Church; that thou wouldst be pleased to fill it with all truth in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it; where it is right, strengthen it; where it is in want, provide for it; where it is divided, heal the breaches thereof; for the sake of him who died and rose again, and for ever maketh intercession for it, Jesus Christ, thy Son, our Lord. *Amen.*

(4) Amend the Prayer, *For Missions*, so that it shall read as follows:

O GOD, who didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, and add the heathen to thine inheritance. And hasten, O Lord, the fulfilment of thy promise to pour out thy Spirit upon all flesh; through the same thy Son, Jesus Christ our Lord. *Amen.*

(5) Insert the following immediately after the Prayer, *For Missions.*

¶ *Or this.*

ALMIGHTY God, whose compassions fail not, and whose lovingkindness reacheth unto the world's end; We give thee humble thanks for opening heathen lands to the light of thy truth; for making paths in the deep waters and highways in the desert; and for planting thy Church in all the earth. And we beseech thee fill our hearts with gratitude for this thy goodness, that henceforth we may labour more abundantly for the advancement of thy kingdom; through Jesus Christ our Lord. *Amen.*

(6) Transfer the Prayers, *For Those who are to be admitted into Holy Orders*, from their present position, pages 40, 41, to a position immediately following the Prayers, *For Missions.*

(7) Transfer the Prayers, *For Fruitful Seasons*, from their present position, page 41, to a position immediately preceding the Prayer, *For Rain*.

(8) In the Prayer, *For Fair Weather*, page 39, omit in line 4 the words, "for our sins," and strike out all that follows "benefit," line 7, to and including "thanks and praise."

(9) Insert the following Prayers immediately after the Prayer, *In Time of War and Tumults*, page 40.

In Time of Calamity.

O GOD, merciful and compassionate, who art ever ready to hear the prayers of those who put their trust in thee; Graciously hearken to us who call upon thee, and grant us thy help in this our necessity; through Jesus Christ our Lord. *Amen.*

For the Army.

O LORD God of Hosts, stretch forth, we pray thee, thine almighty arm to strengthen and protect the soldiers of our country; support them in the day of battle, and in the time of peace keep them safe from all evil; endue them with courage and loyalty; and grant that in all things they may serve without reproach, as seeing thee who art invisible; through Jesus Christ our Lord. *Amen.*

For the Navy.

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; Vouchsafe to take into thy almighty and most gracious protection our country's Navy, and all who serve therein. Preserve them from the dangers of the sea, and from the violence of the enemy; that they may be a safeguard unto the United States of America, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our land may in peace and quietness serve thee our God; to the glory of thy Name, through Jesus Christ our Lord. *Amen.*

Memorial Day.

O ALMIGHTY God, God of the spirits of all flesh; We give thee thanks for all those who have laid down their lives for home and country; And we commend them to thy fatherly care and protection, beseeching thee that we, with them, may have our portion in the life of the world to come; through Jesus Christ our Lord. *Amen.*

For Colleges and Schools.

ALMIGHTY and Eternal God, the source of light and life, whose fear is the beginning of wisdom; Bless and illumine by thy Holy Spirit every school of good learning, that through knowledge of the truth men may know

thy will and may be led to thy service; through him who is the eternal truth, thy Son, our Master, Jesus Christ. *Amen.*

For Religious Education.

ALMIGHTY God, our Heavenly Father, who hast committed to thy Holy Church the care and nurture of thy children; Enlighten with thy wisdom those who teach and those who learn, that they, rejoicing in the knowledge of thy truth, may worship thee and serve thee from generation to generation; through Jesus Christ our Lord. *Amen.*

For the Children of the Church.

O LORD Jesus Christ, who dost embrace children with the arms of thy mercy, and dost make them living members of thy Church; Give them grace, we pray thee, to stand fast in thy faith, to obey thy word, and to abide in thy love; that being made strong by thy Holy Spirit they may resist temptation and overcome evil; and may rejoice in the life that now is, and dwell with thee in the life that is to come; through thy merits, O merciful Saviour, who with the Father and the Holy Ghost livest and reignest one God, world without end. *Amen.*

For Social Service.

O LORD, our Heavenly Father, who by thy blessed Son hast taught us that thou art

Love; We beseech thee graciously to bless all those who, following his steps, give themselves to the service of their fellow men. Grant unto them clear vision to perceive those things which in our social order are amiss; give them true judgment, courage, and perseverance to help those to right that suffer wrong; and endue them with unfailing love to minister to the poor, the suffering, and the friendless. Make us sensible of our union one with another as thy children, that we may strive wisely to order all things among us according to thy will; for the sake of him who laid down his life for us, thy Son, our Saviour, Jesus Christ. *Amen.*

For All who Labour.

ALMIGHTY God, our heavenly Father, Maker of heaven and earth, which do declare thy glory and show forth thy handiwork; Deliver us, we beseech thee, in every calling from the discordant service of mammon, that we may do the work which thou givest us to do in righteousness, in truth, and in beauty; not with eye-service, but in singleness of heart as thy servants, to thy honour and praise, and to the benefit of our fellow men; for the sake of him who came among us as one that serveth, thy Son, Jesus Christ our Lord. *Amen.*

(10) Strike out the Prayer, *In Time of great Sickness and Mortality*, page 41.

(11) In the Prayer, *For a Sick Person*, page 42, strike out the words "Or else give him grace so to take thy visitation, that, after this painful life ended," and insert in place of them the words "And grant that finally."

(12) Substitute for the Prayer, *For a Sick Child*, pages 42, 43, the following:

O ALMIGHTY God and merciful Father, look down from heaven, we humbly beseech thee, upon the sick child for whom our prayers are desired. Visit *him*, O Lord, with thy salvation, deliver *him* from *his* bodily pain and restore *him* to *his* former health, that *he* may live to thee and to thy glory; through Jesus Christ our Lord. *Amen.*

(13) Transfer the Prayer, *For a Person under Affliction*, from its present position to a position immediately following the Prayer, *For a Sick Child;* and amend the same by omitting the clause, "In thy wisdom . . . distress upon *him*," and the clause "sanctify thy fatherly correction to *him*."

(14) Omit the rubric before the Prayer, *For Malefactors*, on page 43.

(15) Insert after the Prayer, *For Malefactors*, the rubric ¶ *Or this*, and transfer to a position

immediately following this rubric the second Prayer on page 317, reading as follows:

O FATHER of mercies, and God of all comfort; We fly unto thee for succour in behalf of this thy servant, who is now under the sentence of condemnation. The day of *his* calamity is at hand, and *he* is accounted as one of those who go down into the pit. Blessed Lord, remember thy mercies; look upon *his* infirmities; hear the voice of *his* complaint; give *him*, we beseech thee, patience in this *his* time of adversity, and support under the terrors which encompass *him;* set before *his* eyes the things *he* hath done in the body, which have justly provoked thee to anger; and forasmuch as *his* continuance appeareth to be short amongst us, quicken *him* so much the more by thy grace and Holy Spirit; that *he*, being converted and reconciled unto thee, before thy judgments have cut *him* off from the earth, may at the hour of *his* death depart in peace, and be received into thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

(16) Insert the following after the Prayer (or Prayers), *For Malefactors*, page 44.

A Bidding Prayer.

Which may be used before Sermons, or on Special Occasions.

DEARLY beloved, let us pray for Christ's holy Church Universal, the blessed company of all faithful people; that it may please God to confirm and strengthen it in purity of faith, in holiness of life, and in perfectness of love, and to restore to it the witness of visible unity; and more especially for that branch of the same planted by God in this land, whereof we are members; that in all things it may work according to God's will, serve him faithfully, and worship him acceptably.

Ye shall pray for the President of the United States, and for the Governor of this State, and for all that are in authority; that all, and every one of them, may serve truly in their several callings to the glory of God, and the edifying and well-governing of the people, remembering the account they shall be called upon to give at the last great day.

Ye shall also pray for the ministers of God's Holy Word and Sacraments; for Bishops (and herein more especially for the Bishop of this Diocese), that they may minister faithfully and wisely the discipline of Christ; likewise for all Priests and Deacons (and herein more especially for the Clergy here residing), that they may shine as lights in the world, and in all

things may adorn the doctrine of God our Saviour.

And ye shall pray for a due supply of persons fitted to serve God in the Ministry and in the State; and to that end, as well as for the good education of all the youth of this land, ye shall pray for all schools, colleges, and seminaries of sound and godly learning, and for all whose hands are open for their maintenance; that whatsoever tends to the advancement of true religion and useful learning may for ever flourish and abound.

Ye shall pray for all the people of these United States, that they may live in the true faith and fear of God, and in brotherly charity one towards another.

Ye shall pray also for all who travel by land or sea; for all prisoners and captives; for all who are in sickness or in sorrow; for all who have fallen into grievous sin; for all who, through temptation, ignorance, helplessness, grief, trouble, dread, or the near approach of death, especially need our prayers.

Ye shall also praise God for rain and sunshine; for the fruits of the earth; for the products of all honest industry; and for all his good gifts, temporal and spiritual, to us and to all men.

Finally, ye shall yield unto God most high praise and hearty thanks for the wonderful grace and virtue declared in all his saints, who

have been the choice vessels of his grace and the light of the world in their several generations; and pray unto God, that we may have grace to direct our lives after their good examples; that, this life ended, we may be made partakers with them of the glorious resurrection, and the life everlasting.

And now, brethren, summing up all our petitions, and all our thanksgivings, in the words which Christ hath taught us, we make bold to say,

Our Father, etc.

¶ Note, *That the Minister in his discretion may omit any of the clauses in the foregoing Bidding Prayer, or may add others, as occasion may require.*

(17) In the Thanksgiving, *For Rain*, page 45, change in line 8 the word "dry" to "weary."

(18) Transfer the Prayer following the third rubric on page 320 from its present position to a position immediately following the Thanksgiving, *For Fair Weather*, page 45.

(19) Omit the Thanksgiving, *For Delivery from great Sickness*, page 46.

(20) Amend the title of the last Thanksgiving, page 47, so as to read, *For a Safe Return from a Journey*, and italicize the words "*the great*

deep," and add after those words, also in italics, in parenthesis, the words "(*his way*)."

(21) At the end of the PRAYERS AND THANKSGIVINGS, preceding them by the Title, COLLECTS, insert the Collects now appearing on pages 239 and 240, with the exception of the first Collect, in the place of which insert the following:

O LORD Jesus Christ, who saidst unto thine Apostles, Peace I leave with you, my peace I give unto you; Regard not our sins, but the faith of thy Church; and grant to it, that peace and unity which is according to thy will: Who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen*.

RESOLUTION V

The Litany

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following changes be made in the Litany, and that the proposed alterations be made known to the several Dioceses in order that they may be severally adopted in the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) Substitute for the rubric on page 30 the rubric following:

¶ *To be used after the Third Collect at Morning or Evening Prayer; or before the Holy Communion; or separately.*

(2) Substitute for the four opening invocations of the LITANY, the following:

O God the Father, Creator of heaven and earth;
Have mercy upon us.

O God the Son, Redeemer of the world;
Have mercy upon us.

O God the Holy Ghost, Sanctifier of the faithful;
Have mercy upon us.

O holy, blessed, and glorious Trinity, one God;
Have mercy upon us.

(3) In the second suffrage, page 31, insert after "tempest" the words "from fire and flood."

(4) Insert before the suffrage for Rulers and Magistrates a new suffrage, viz.:

That it may please thee so to rule the heart of thy servant, THE PRESIDENT OF THE UNITED STATES, that he may above all things seek thy honour and glory;
We beseech thee to hear us, good Lord.

(5) Insert suffrages for Ordination immediately after the first suffrage on page 32, as follows:

(*At the Consecration of Bishops:*
That it may please thee to bless this our Brother elected, and to send thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praise, and glory of thy holy Name;
We beseech thee to hear us, good Lord.)

(*At the Ordination of Deacons, or of Priests:*
That it may please thee to bless these thy servants, now to be admitted to the Order of Deacons (*or* Priests), and to pour thy grace upon them; that they may duly execute their office, to the edifying of thy Church, and the glory of thy holy Name;
We beseech thee to hear us, good Lord.)

(6) Transfer the rubric on page 33 to a place immediately after the *Lord's Prayer* on page 34.

(7) Insert response *Amen* after prayer, "O God, Merciful Father," page 34.

(8) Insert *Minister and People* before antiphon, "O Lord, arise," etc., in both places, and *Minister* before Lesson, "O God, we have heard," etc.

(9) Omit the *General Thanksgiving*, the *Prayer of* St. Chrysostom, and 2 *Cor.* xiii. 14, and insert after prayer, "We humbly beseech thee," a rubric as follows:

¶ *The Minister may end the* LITANY *here, or at his discretion add other Prayers from this Book.*

RESOLUTION VI

The Psalter

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following changes be made in regard to the use and form of the Psalter, or Psalms of David, and that the proposed alterations be made known to the several Dioceses in order that they may be severally adopted in the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) Prefix to the *Tables of Psalms* immediately preceding the *Psalter* the directions entitled, THE USE OF THE PSALTER, as in Resolution I.

(2) In place of the Tables, now appearing on pages vii and viii of the Prayer Book, and on page 328, print the following:

TABLE OF PROPER PSALMS FOR SEASONS AND DAYS.

ADVENT-SUNDAY.
8, 9, 36, 50, 96, 97, 98.

CHRISTMAS-DAY.
2, 8, 19, 45, 85, 89, 110, 132.

CIRCUMCISION.
40, 65, 90, 103, 105.

EPIPHANY.
19, 46, 47, 48, 67, 72, 87, 96, 117, 135.

Purification.

20, 48, 84, 86, 87, 113, 134, 138.

Ash-Wednesday.

6, 32, 38, 102, 130, 143.

Annunciation.

89, 113, 131, 132, 138.

Palm-Sunday.

24, 97, 110.

Holy-Week.

42, 43, 51, 71, 74, 94, 116, 120, 141, 142, or any of the Psalms for Ash-Wednesday or Good Friday.

Good Friday.

22, 40, 54, 64, 69, 88.

Easter-Even.

4, 16, 17, 27, 30, 31.

Easter-day.

2, 57, 111, 113, 114, 118.

Ascension-day.

8, 15, 21, 24, 47, 93, 99, 108, 110.

Whitsunday.

48, 68, 104, 145.

Trinity-Sunday.

29, 33, 93, 97, 148, 149, 150.

Transfiguration.

27, 61, 84, 93, 99, 133.

St. Michael's.

34, 91, 103, 148.

All Saints' Day.

1, 15, 112, 121, 146, 149.

Note. The Psalms appointed for any of the above days may be used during the Octave.

Table of Psalms for Special Occasions.

Missions.

2, 46, 47, 67, 68, 72, 96, 97, 117, 126, 132, 138.

Social Service.
37, 43, 57, 72, 110, 112.
Christian Education.
25, 91, 119 *passim*, 143.
Church Unity.
67, 85, 122, 133.
National Festival.
46, 47, 48, 65, 66, 68, 78, 99, 100, 145, 148.
National Fast.
3, 12, 20, 44, 51, 56, 74, 79, 80, 102.
Thanksgiving Day and Harvest Festival.
65, 67, 103, 104, 107, 126, 144, 145, 147, 148, 150.
Dedication Festival.
24, 48, 84, 122, 132, 134.
Confirmation.
15, 16, 19, 43, 91.
Ember-days and Ordination.
15, 24, 26, 84, 132, 134.
Rogation-days.
65, 67, 104, 144.
Saints' Days.
1, 15, 19, 24, 34, 84, 91, 112, 149.
Consecration of a Church.
84, 122, 132.
Institution of Ministers.
122, 132, 133.

Table of Selections of Psalms.

First. *Godliness.*
1, 15, 91.
Second. *Evening.*
4, 31 to v. 7, 91, 134.
Third. *Praise.*
19, 24, 103.
Fourth. *God's Goodness.*
23, 34, 65.
Fifth. *Prayer.*
26, 43, 141.
Sixth. *God's Mercy.*
32, 121, 130.

SEVENTH. *Trust.*
37.

EIGHTH. *Penitence.*
42, 51.

NINTH. *The Kingdom.*
72, 96.

TENTH. *God's Deliverance.*
77.

ELEVENTH. *Intercession.*
80, 81.

TWELFTH. *Worship.*
84, 122, 134.

THIRTEENTH. *God's Majesty.*
85, 93, 97.

FOURTEENTH. *Penitence.*
102.

FIFTEENTH. *Thanksgiving.*
107.

SIXTEENTH. *Praise for Deliverance.*
118.

SEVENTEENTH. *Aspiration.*
123, 124, 125.

EIGHTEENTH. *God's Providence.*
139, 145.

NINETEENTH. *Thanksgiving.*
147.

TWENTIETH. *Praise.*
148, 149, 150.

(3) In the case of certain Psalms, *inset* certain verses, placing them in square brackets, so that the Minister may, at his discretion, omit them, the last verse before the bracket to be in each case a congregational, or even-numbered verse.

(*a*) Use this method in the *Imprecatory Psalms*, as follows:

Psalm 69 bracket vv. 23-29 inclusive.
Psalm 109 " " 5-20 "
Psalm 137 " " 7-9 "

(*b*) Also in Psalm 89, bracket vv. 37-50 inclusive.

RESOLUTION VII

The Order for the Holy Communion

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following changes be made in the Order for the Administration of the Lord's Supper; and that the proposed alterations be made known to the several Dioceses in order that they may be severally adopted in the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) Change the title to read as follows:

THE DIVINE LITURGY,
being
THE ORDER FOR THE ADMINISTRATION OF
THE LORD'S SUPPER, OR HOLY EUCHARIST,
commonly called
HOLY COMMUNION

(2) Transfer the first and second rubrics, page 221, to the general rubrics at the end of the Office.

(3) Make the third rubric to be the first rubric, and change the same so that it shall read as follows:

¶ *At the Communion-time the Holy Table shall*

have upon it a fair white linen cloth. And the Priest, standing humbly before the Holy Table, shall say the Lord's Prayer *and the* Collect *following, the People kneeling; but the Lord's Prayer may be omitted at the discretion of the Priest.*

(4) Amend the rubric after the Collect so as to read as follows:

¶ *Then may the Priest, turning to the People, rehearse distinctly* The Ten Commandments; *and the People, still kneeling, shall, after every Commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come.*

(5) Substitute for the next rubric (the second on the page) the following rubric:

¶ The Ten Commandments *shall be rehearsed on one Sunday at least in each month.*

(6) Make the Ten Commandments to read as follows:

GOD spake these words, and said: I am the Lord thy God; Thou shalt have none other gods but me.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the

water under the earth; thou shalt not bow down to them, nor worship them.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not take the Name of the LORD thy God in vain.

Lord, have mercy upon us, and incline our hearts to keep this law.

Remember that thou keep holy the Sabbath-day.

Lord, have mercy upon us, and incline our hearts to keep this law.

Honour thy father and thy mother.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt do no murder.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not commit adultery.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not steal.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not bear false witness.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not covet any thing that is thy neighbour's.

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

(7) Amend the first rubric on page 224 so as to read as follows:

¶ *Then shall the Priest say,*

(8) Immediately after the first rubric on page 224, in the sentence "Hear also what our Lord Jesus Christ saith," omit the word "also."

(9) Insert in the *Summary of the Law*, after the word "mind," the words "and with all thy strength," and at the end, the words from *St. John* xiii. 34, so that the whole shall read:

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

Again he saith:

A NEW commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

(10) Amend the second rubric, page 224, so as to read as follows:

¶ *Here shall be said.*

(11) Amend the third rubric so as to read as follows:

¶ *Then may the Priest say,*

(12) For the fourth rubric substitute the following:

¶ *Then shall the Priest say the* Collect of the Day. *And immediately after the Collect the Minister appointed shall read the* Epistle, *first saying,* The Epistle is written in the — Chapter of ——, beginning at the — Verse. *The Epistle ended, he shall say,* Here endeth the Epistle.

¶ *Here may be sung a Hymn or an Anthem.*

¶ *Then, all the People standing, the Minister appointed shall read the* Gospel, *first saying,* The Holy Gospel is written in the — Chapter of ——, beginning at the — Verse.

¶ *Here shall be said,*

Glory be to thee, O Lord.

(13) Amend the rubric before the *Creed* so as to read as follows:

¶ *Then shall be said the* Creed *commonly called the* Nicene, *or else the* Apostles' Creed; *but the Creed may be omitted, if it hath been said immediately before in Morning Prayer;* Provided, *That the Nicene Creed shall be said at least once on Sundays and Holy-days.*

(14) Amend the rubric following the *Creed* so as to read as follows:

¶ *Then shall be declared unto the People what Holy-*

days, or Fasting-days, are in the week following to be observed; and (if occasion be) shall Notice be given of the Communion, and of the Banns of Matrimony, and of other matters to be published.

(15) Add the following rubric:

¶ *Here may be sung a Hymn.*

(16) For the second rubric after the *Creed* substitute the following:

¶ *Here followeth the Sermon. After which, the Priest, when there is a Communion, shall return to the Holy Table, and begin the Offertory, saying one or more of these* Sentences *following, as he thinketh most convenient.*

(17) For the Offertory *Sentences* substitute the following in groups as herewith indicated.

REMEMBER the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *Acts* xx. 35.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *St. Matt.* vi. 19, 20.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb.* xiii. 16.

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tobit* iv. 8, 9.

Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering. *Exod.* xxv. 2.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 *Cor.* ix. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim.* vi. 17-19.

Ye shall not appear before the LORD empty; every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee. *Deut.* xvi. 16, 17.

While we have time, let us do good unto all men; and especially unto them that are of the household of faith. *Gal.* vi. 10.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have showed for his Name's

sake, who have ministered unto the saints, and yet do minister. *Heb.* vi. 10.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 *St. John* iii. 17.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tobit* iv. 7.

He that hath pity upon the poor lendeth unto the LORD: and look, what he layeth out, it shall be paid him again. *Prov.* xix. 17.

Blessed be the man that provideth for the sick and needy: the LORD shall deliver him in the time of trouble. *Psalm* xli. 1.

Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. *St. John* iv. 35, 36.

How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! *Rom.* x. 14, 15.

Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. 1 *Chron.* xxix. 11.

All things come of thee, O LORD, and of thine own have we given thee. 1 *Chron.* xxix. 14.

(18) For the three rubrics following the Offertory *Sentences* substitute these:

¶ *And* Note, *That these Sentences may be used on any other occasion of Public Worship when the offerings of the People are to be received.*

¶ *While these Sentences are in reading, the Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the People, in a decent Basin to be provided by the Parish; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.*

¶ *And the Priest shall then offer, and shall place upon the Holy Table the Bread and the Wine.*

¶ *And when the Alms and Oblations are presented, there may be sung a Hymn, or an Offertory Anthem in the words of Holy Scripture or of the Book of Common Prayer, under the direction of the Priest.*

¶ *Here may the Priest ask the secret intercessions*

of the Congregation for any who have desired the prayers of the Church.

(19) Amend the bidding before the *Prayer for Christ's Church* so as to read as follows:

Let us pray for the whole state of Christ's Church.

(20) Amend the *Prayer for Christ's Church* so as to read as follows:

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully [**to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the Spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love. We beseech thee also, so to direct and dispose the hearts of the PRESIDENT OF THE UNITED STATES, and of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

* *If there be no alms or oblations, then shall the words* [to accept our alms and oblations, and] *be left unsaid.*

Give grace, O heavenly Father, to all Bish-

ops and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy People give thy heavenly grace; and especially to this congregation, which is here assembled in thy Name to celebrate the commemoration of the most glorious death of thy Son; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

Fulfil, we pray thee, what thou hast foretold by thy holy prophets, that all the ends of the world should remember themselves and be turned unto thee, and make all the kindreds of the nations to worship before thee.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching for them thy mercy and everlasting peace.

And we yield unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, who, from the beginning, have been the choice vessels of thy grace, and lights of the world in their several generations; beseeching thee to give us grace

so to follow the example of their stedfastness in thy faith and obedience to thy holy commandments, that we, and all those who are of the mystical body of thy Son, may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

(21) Transfer the *Exhortation*, with its rubric, to the end of the Office.

(22) After the *Prayer for Christ's Church* insert the rubric following:

¶ *Here may the Priest in his discretion use special prayers from this Book.*

(23) Amend the second rubric on page 231 so as to read as follows:

¶ *Then shall the Priest stand up, and turning to the People, say,*

(24) Amend the last of the *Comfortable Words* so as to read as follows:

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins; and not for ours only, but also for the sins of the whole world. 1 *St. John* ii. 1, 2.

(25) Amend the second rubric on page 232 by substituting the word "*Holy*" for the word "*Lord's.*"

(26) Omit the marginal rubric on page 232.

(27) Amend the common *Preface* so as to read as follows:

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Holy Lord, Father Almighty, Everlasting God.

(28) After the *Proper Preface for Christmas-day* insert the following:

Upon The Epiphany, *and seven days after.*

THROUGH Jesus Christ our Lord, who, in substance of our mortal flesh, manifested forth his glory; that he might bring us out of darkness into his own glorious light. Therefore with Angels, *etc.*

(29) Amend the *Proper Preface for Whitsunday* so as to read as follows:

Upon Whitsunday, *and six days after.*

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee,

and of thy Son Jesus Christ. Therefore with Angels, *etc.*

(30) Amend the *Proper Preface for Trinity Sunday* so as to read as follows:

Upon the Feast of Trinity *only.*

WHO, with thine only-begotten Son, and with the Holy Spirit, art one God, one Lord, in trinity of Persons and in unity of Substance. For that which we believe of thy glory, O Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, *etc.*

(31) Omit the alternative *Proper Preface for Trinity Sunday* with the rubric preceding it.

(32) Add a new *Proper Preface for All Saints' Day*, as follows:

Upon All Saints' Day, *and seven days after.*

WHO art glorified in the council of the saints, and who in crowning their worthiness dost crown thine own gift; and hast compassed us about with so great a cloud of witnesses, to the end that we, rejoicing in their fellowship, may run with patience the race that is set before us, and with them obtain the crown of glory that fadeth not away. Therefore with Angels, *etc.*

(33) Transfer the *Prayer of Humble Access* with the

rubric preceding it, page 234, to a place immediately after the *Prayer of Consecration*.

(34) In printing the *Prayer of Consecration*, begin new paragraphs with the words "For" and "Likewise."

(35) In the final paragraph of the *Prayer of Consecration*, page 236, in printing begin a new paragraph with the second sentence and indent the first word, "And."

(36) Strike out the two rubrics following the *Prayer of Consecration*, pages 236 and 237, and insert in lieu thereof the following:

¶ *Then shall the Priest first receive the Holy Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present).*

¶ *In the Communion time may be said the following, or some other Hymn or Hymns.*

O LAMB of God, that takest away the sins of the world, have mercy upon us; O Lamb of God, that takest away the sins of the world, have mercy upon us; O Lamb of God, that takest away the sins of the world, grant us thy peace.

¶ *Then shall the Priest deliver the Holy Communion in both kinds to the People in order, into their hands, all devoutly kneeling. And sufficient op-*

portunity shall be given to those present to communicate. And when he delivereth the Bread he shall say,

(37) Amend the fourth rubric on page 237, by substituting the word "*Priest*" for the word "*Minister.*"

(38) Amend the fifth rubric on page 237 so as to read as follows:

¶ *Then shall he say the* Lord's Prayer, *the People repeating with him every Petition, first pronouncing:*

The Lord be with you.

Answer: And with thy Spirit.

Let us pray.

(39) In the Prayer following the Lord's Prayer, page 238, lines 7, 8, substitute for the words "the most precious death and passion of thy dear Son," the words "his most precious death and passion."

(40) Amend the first rubric on page 238 so as to read as follows:

¶ *Then shall be said, all standing,* Gloria in excelsis, *or some proper Hymn.*

(41) In the text of *Gloria in excelsis*, second paragraph, omit the sentence: "Thou that takest away the sins of the world, have mercy upon us."

(42) Omit the rubric on page 239, and transfer all the Collects appearing there and on page 240, with the exception of the first Collect on page 239 (transferred to Evening Prayer), to PRAYERS AND THANKSGIVINGS ON SEVERAL OCCASIONS.

(43) Insert the following rubric immediately after the *Blessing*, page 239.

¶ *In the absence of a Priest, a Deacon, standing at the place where Morning and Evening Prayer are appointed to be said, may say all that is appointed at the Communion unto the end of the Creed.*

(44) Amend the second rubric on page 240 so as to read as follows:

¶ *Where allowed by the Ordinary, and subject to his direction, the Priest may reserve so much of the consecrated Bread and Wine as may be required on that day for the Communion of the Sick. But all that is not so required shall be reverently consumed before the Blessing, or immediately thereafter.*

(45) Transfer the *Exhortation*, with its rubric, on page 229, to a place immediately preceding the *Exhortation* and its rubric on page 240; and amend the first mentioned rubric so as to read as follows:

¶ *When the Priest giveth warning of the Holy Communion, which he shall do at least three times a year, i.e., on the Sunday next before the Feasts of the Nativity, Easter, and Whitsunday, he shall say this* Exhortation.

(46) Amend the rubric now standing third on page 240, by substituting the words "*he may read*" for the words "*he shall read.*"

(47) Amend the rubric on page 242, by substituting the words "*he may use*" for the words "*he shall use.*"

RESOLUTION VIII

The Collects, Epistles, and Gospels

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following changes be made in the Collects, Epistles, and Gospels to be used throughout the year; and that the proposed alterations be made known to the several Dioceses in order that they may be severally adopted in the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) That the day and month of every immovable Feast be printed after the title and also at the top of the page.

(2) That the rubric after the *Collect for the First Sunday in Advent*, page 52, be amended to read:

¶ *This Collect is to be repeated every day, after the other Collects in Advent, until Christmas-day.*

(3) That the following rubric be placed after the first *Collect for the Nativity*, page 58:

¶ *This Collect is to be said daily throughout the Octave.*

(4) That the rubric after the *Collect for Saint Stephen's Day*, page 62, be omitted.

(5) That in the *Collect for Saint John the Evangelist's Day*, page 63, in the third line, the word "illumined" be substituted for the word "instructed," and that the sixth line read, "at length attain to life everlasting; through."

(6) That the following Collect be substituted for the *Collect for the Innocents' Day*, page 65:

O GOD, for the sake of whose Holy Child Jesus the Children of Bethlehem suffered cruel death; Have mercy, we beseech thee, upon all those who innocently endure grief or pain, suffering wrongfully; and in all their affliction incline thine ear to hear them, and send the angel of thy presence to console and save them; through him who did no sin but bare our sins in his own body on the tree, thy Son, our Saviour, Jesus Christ. *Amen.*

(7) That for the *Epistle for the Circumcision of Christ*, page 68, be substituted Col. ii. 6, as follows:

AS ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the

tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

(8) That a Collect, Epistle, and Gospel be provided for *The Second Sunday after Christmas*, as follows:

The Collect.

ALMIGHTY God, who hast poured upon us the new light of thine incarnate Word; Grant that the same light enkindled in our hearts may shine forth in our lives; through Jesus Christ our Lord. *Amen.*

For the Epistle. Isaiah lxi. 1.

THE Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

The Gospel. St. Matt. ii. 19.

WHEN Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth: that it might be fulfilled which was

spoken by the prophets, He shall be called a Nazarene.

(9) That in the *Epistle for the Fourth Sunday after the Epiphany*, page 76, in the sixth line, for the word "damnation" there be substituted the word "condemnation."

(10) *a.* That the rubric after the *Collect for Ash-Wednesday*, page 86, be amended so as to read as follows:

¶ *This Collect is to be said every day in Lent, after the Collect appointed for the day, until Palm Sunday.*

b. That the rubric on page 125, Easter-day, providing certain Anthems in place of *Venite*, be amended to read as follows:

¶ *At Morning Prayer, instead of the Psalm,* O come, let us sing, *etc., these Anthems shall be said on this Day and throughout the Octave.*

(11) *a.* That the title of the Fifth Sunday in Lent, page 94, read, *The Fifth Sunday in Lent, commonly called Passion Sunday.*

b. That the title of the Sixth Sunday in Lent, page 96, read, *The Sunday next before Easter, commonly called Palm Sunday.*

c. That the title of the Fifth Sunday after Easter, page 138, read, *The Fifth Sunday*

after Easter, commonly called Rogation Sunday.

(12) *a.* That the following rubric be placed after the *Collect for Palm Sunday*, page 96:

¶ *This Collect is to be said every day until Good Friday, after the Collect appointed for the day.*

b. That the *Epistle for the Thursday before Easter*, pages 114 and 115, begin with the words "I have received" and close with the words "till he come."

c. That the third Collect for *Good Friday* be amended so as to read as follows:

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live; Have mercy upon all who know thee not as revealed in the Gospel of thy Son; and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy fold, that they may be made one flock under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

d. That the first *Epistle for Easter-day*, page 126, shall close with the words "with him in glory."

e. That in the *Epistle for the Twenty-third Sunday after Trinity*, page 184, lines ten to twelve, there be substituted for the present reading, the following: "who shall change the body of our humiliation, that it may be fashioned like unto his glorious body," and substitute the word "subject" for the word "subdue."

f. That following the *Gospel for the Twenty-fourth Sunday after Trinity*, page 186, the following rubric be inserted:

¶*If in any year there be twenty-six Sundays after Trinity, the service for the Sixth Sunday after the Epiphany shall be used on the Twenty-fifth Sunday. If there be twenty-seven, the service for the Sixth Sunday after the Epiphany shall be used on the Twenty-sixth, and the service for the Fifth Sunday after the Epiphany on the Twenty-fifth. If there be fewer than twenty-five Sundays, the overplus shall be omitted.*

(13) That the following Collects be inserted in the proper places for the days of *Holy Week:*

Monday before Easter

The Collect.

ALMIGHTY God, whose most dearly beloved Son went not up to joy, but first

he suffered pain, and entered not into glory before he was crucified; Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ our Lord. *Amen.*

Tuesday before Easter

The Collect.

O LORD God, whose blessed Son, our Saviour, gave his back to the smiters and hid not his face from shame; Grant us grace to take joyfully the sufferings of the present time, in full assurance of the glory that shall be revealed; through the same Jesus Christ our Lord. *Amen.*

Wednesday before Easter

The Collect.

GRANT, we beseech thee, Almighty God, that we who through our own weakness are prone to fall, may be restored through the passion and intercession of thine only begotten Son, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

Thursday before Easter

The Collect.

O LORD Jesus Christ, who on this day didst institute the blessed Sacrament of thy Body and Blood; Grant us so to keep this memorial of thyself, that we may know the benefits of thy redemption; who livest and reignest with the Father and the Holy Ghost ever, one God, world without end. *Amen.*

(14) That a special Collect, Epistle, and Gospel be provided for *A Saint's Day*, as follows, to be placed after the Gospel for *All Saints' Day*.

A Saint's Day

The Collects.

ALMIGHTY and everlasting God, who didst kindle the flame of thy love in the hearts of thy Saints; Grant unto us the faith and love which made them strong, that we, rejoicing in their triumphs, may also profit by their examples; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY God, who hast called us to faith in thee and hast compassed us about with so great a cloud of witnesses; Grant that we, being encouraged by the good examples of thy Saints, and especially of thy servant Saint [——] whom this day we commemorate,

may persevere in running the race that is set before us until at length, through thy mercy, we, with them, attain to thine eternal joy; through him who is the author and finisher of our faith, thy Son, Jesus Christ our Lord. *Amen.*

The Epistle. Heb. xii. 1.

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

The Gospel. St. Matt. xxv. 31.

WHEN the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me

meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

(15) That a special Collect, Epistle, and Gospel be provided for the *Ember-days*, as follows, to be placed after the Gospel for *A Saint's Day*.

Ember-days

The Collect.

O ALMIGHTY God, who hast committed to the hands of men the ministry of reconciliation; We humbly beseech thee to put it into the hearts of many to seek this ministry, that so the bounds of thy kingdom may be enlarged; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xiii. 44.

AND the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region.

The Gospel. St. Luke iv. 16.

AND he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath

sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears.

(16) That a special Collect, Epistle, and Gospel be provided for the *Feast of the Dedication of a Church*, as follows, to be placed after the *Gospel for Ember-days*.

Feast of the Dedication of a Church

The Collect.

O GOD, whom year by year we praise for the dedication of this church; Hear, we beseech thee, the prayers of thy people, and grant that whosoever in this place shall worship before thee, may obtain thy merciful aid and protection; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Peter ii. 1.

WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may

grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

The Gospel. St. Matt. xxi. 12.

JESUS went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

(17) That a special Collect, Epistle, and Gospel be provided for *Independence Day*, July Fourth, as follows, to follow the Gospel for the *Feast of the Dedication of a Church.*

Independence Day

July Fourth

The Collect.

O GOD, whose name is excellent in all the world, and whose glory is above the heavens; We give thee thanks and praise for thy lovingkindness manifested toward this nation; and we humbly beseech thee to continue thy goodness to us, and to grant that the people of this land which thou hast so blessed, may show forth their gratitude for thy mercies by loving obedience to thy laws; through Jesus Christ our Lord. *Amen.*

For the Epistle. Deut. x. 17.

THE LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt. Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He is thy praise, and he is thy God, that hath done for thee these great and terrible things which thine eyes have seen.

The Gospel. St. Matt. v. 43.

JESUS said, Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

(18) That the Collect, Epistle, and Gospel for *Thanksgiving Day*, with their proper headings, be here inserted to follow the Gospel for *Independence Day*.

(19) That a special Collect, Epistle, and Gospel be provided as follows, for use in connection with the *Solemnization of Matrimony*, to follow the Gospel for *Thanksgiving Day*.

The Collect.

O ETERNAL God, we humbly beseech thee favourably to behold these thy servants now joined in wedlock according to thy holy ordinance; and grant that they, seeking first thy kingdom and righteousness, may obtain the manifold blessings of thy grace; through Jesus Christ our Lord. *Amen.*

The Epistle. Eph. v. 20.

GIVE thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man

ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

The Gospel. St. Matt. xix. 4.

JESUS answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

(20) That a special Collect, Epistle, and Gospel, as follows, be provided for use at the *Burial of the Dead*, to follow the Gospel for the *Solemnization of Matrimony*.

The Collect.

O ETERNAL Lord God, who holdest all souls in life; Impart, we beseech thee, to thy whole Church in paradise and on earth thy light and thy peace; and grant that we, following the good examples of those who have served thee here and are at rest, may at the last enter with them into thine unending joy; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Thess. iv. 13.

I WOULD not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

The Gospel. St. John vi. 37.

JESUS said unto his disciples, All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

Rites and Ceremonies

RESOLUTION IX

Public Baptism of Infants

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following changes be made in the Ministration of Public Baptism of Infants, to be used in the Church, and that the proposed alterations be made known to the several Dioceses in order that they may be severally adopted in the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) Omit the words "*or Prayer-days*" in the third line of the first rubric on page 244.

(2) Amend the third rubric so as to read as follows:

¶ *When there are children to be baptized, the Parents or Sponsors shall give knowledge thereof to the Minister. And then the Godfathers and Godmothers, and the People with the Children, must be ready at the Font, either immediately after the Second Lesson at Morning or Evening Prayer, or at such other time as the Minister shall appoint.*

And the Minister coming to the Font, (which is then to be filled with pure Water,) and standing there, shall say,

(3) Transfer the first two rubrics on page 244 to the end of the Office.

(4) Omit from the fourth rubric on page 244 the words "*until the Lord's Prayer.*"

(5) Omit the *Exhortation* on page 244 and substitute the following:

DEARLY beloved, let us beseech God the Father Almighty, through our Lord Jesus Christ, that *this Child* may be baptized with Water and the Holy Ghost, and received into Christ's Holy Church, and be made *a* living *member* of the same.

(6) Omit the first Prayer on page 245 and the following rubric, "*Or this.*"

(7) Prefix to the first Prayer on page 247 the following rubric:

¶ *Then shall the Minister and the People together say,*

(8) Omit the fourth rubric on page 249.

(9) Omit the words "*all kneeling*" in the first rubric on page 250.

(10) Omit in the *Prayer of Thanksgiving* on page 250 the words "may crucify the old man, and

utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of thy Son, *he*."

(11) Omit the words "*all standing up*" in the third rubric on page 250.

(12) Omit the rubric on page 251 and move up the "Ye are," etc., making it a second paragraph.

RESOLUTION X

Private Baptism of Children

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following changes be made in the Ministration of Private Baptism of Children, in Houses, and that the proposed alterations be made known to the several Dioceses in order that they may be severally adopted in the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) Substitute the following rubric in place of the first and second rubrics on page 251:

¶ *The Minister of every Parish shall often admonish the People, that they bring their Children to Church to be baptized so soon after their birth as they reasonably may. And also he shall warn them, that without great cause and necessity, they procure not their Children to be baptized at home in their houses. But when need shall compel them to do so, then Baptism shall be administered as followeth.*

(2) Omit in the *Prayer of Thanksgiving* on page 252 the words "may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of thy Son, *he*."

(3) Add the following rubric immediately after the *Prayer of Thanksgiving* on page 252:

¶ *And if no lawful Minister may be had and the Child be in danger of death, then let any one of those present pour water upon him and say: N.* I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

(4) Amend the second rubric on page 252 by striking out all after the words "*baptized again.*"

(5) After the second rubric on page 252, as above amended, insert the Title, PUBLIC CERTIFICATION OF PRIVATE BAPTISM, and after this Title insert the following rubric:

¶ *If a Child which has been privately baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism by him privately before used: In which case, all standing, he shall say thus:*

(6) Substitute the word "*Person*" for "*lawful Minister*" in the third rubric on page 252.

(7) Omit the second rubric on page 255.

(8) Omit the words "*all kneeling*" in the fourth rubric on page 255.

(9) Omit in the *Prayer of Thanksgiving* on page 255 the words "may crucify the old man, and utterly

abolish the whole body of sin; and that, as *he is* made *partaker* of the death of thy Son, *he*."

(10) Omit the words "*all standing up*" in the first rubric on page 256.

(11) Omit the second rubric on page 256, and move up the "Ye are," etc., making it a second paragraph of the *Exhortation*.

RESOLUTION XI

Baptism of Such as are of Riper Years

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following changes be made in the Ministration of Baptism to such as are of Riper Years, and able to answer for themselves, and that the proposed alterations be made known to the several Dioceses in order that they may be severally adopted in the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) Substitute the following rubric in place of the third rubric on page 257:

¶ *And if they shall be found fit, then the Godfathers and Godmothers shall be ready to present them at the Font, either immediately after the Second Lesson at Morning or Evening Prayer, or at such other time as the Minister shall appoint. And the Minister coming to the Font, (which is then to be filled with pure Water,) and standing there, shall say,*

(2) Omit the words "*until the Lord's Prayer*" in the fourth rubric on page 257.

(3) Omit the *Exhortation* on pages 257 and 258 and substitute the following:

DEARLY beloved, let us beseech God the Father Almighty, through our Lord Jesus Christ, that *this Person* may be baptized with Water and the Holy Ghost, and received into Christ's Holy Church, and be made *a* living *member* of the same.

(4) Omit the first Prayer on page 258 and the rubric following, "*Or this.*"

(5) Omit from the *Exhortation*, page 260, all from the word "Likewise," line 3, to the words "Jesus Christ," line 29, inclusive.

(6) Prefix to the first Prayer on page 261 the following rubric:

¶ *Then shall the Minister and the People together say,*

(7) Omit the third rubric on page 263.

(8) Omit the words "*all kneeling*" in the fifth rubric on page 263.

(9) Omit in the *Prayer of Thanksgiving* on page 264 the words "may crucify the old man, and utterly abolish the whole body of sin; and that,

as *they are* made *partakers* of the death of thy Son, *they*."

(10) Omit the words "*all standing up*" in the first rubric on page 264.

(11) Omit the first rubric on page 265, and add as the last paragraph of the preceding *Exhortation* the following:

Ye are to take care that ye be confirmed by the Bishop so soon as ye conveniently may; that so ye may be admitted to the Holy Communion.

RESOLUTION XII

A Catechism

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following form of Catechism be substituted for the Catechism in the Book of Common Prayer, and that the proposed change be made known to the several Dioceses in order that it may be adopted in the next General Convention in accordance with the provisions of Article X of the Constitution.

A CATECHISM

that is to say,

AN INSTRUCTION, TO BE LEARNED BY EVERY PERSON BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP.

The Covenant

Question.

WHAT is your Christian Name?

Answer. My Christian Name is ——.

Question. Who gave you this Name?

Answer. My Sponsors gave me this Name in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Question. What did your Sponsors promise for you?

Answer. My Sponsors did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; Secondly, that I should believe all the Articles of the Christian Faith; and Thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Question. Do you not think that you are bound to believe, and to do, as they promised for you?

Answer. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that he has called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

The Faith

Question.

REHEARSE the Articles of your Belief.

Answer. I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again

from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: the Holy Catholic Church; the Communion of Saints: the Forgiveness of sins: the Resurrection of the body: And the Life everlasting. Amen.

Question. What do you chiefly learn in these Articles of your Belief?

Answer. In these Articles of my Belief, I learn to believe: First, in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the people of God.

The Commandments

Question.

YOU said that your Sponsors did promise for you, that you should keep God's Commandments. Tell me how many there are?

Answer. There are Ten Commandments.

Question. Which are the Ten Commandments?

Answer. The Ten Commandments are:

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or

in the water under the earth; thou shalt not bow down to them, nor worship them.

III. Thou shalt not take the Name of the LORD thy God in vain.

IV. Remember that thou keep holy the Sabbath-day.

V. Honour thy father and thy mother.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness.

X. Thou shalt not covet any thing that is thy neighbour's.

Question. What do you chiefly learn from these Commandments?

Answer. I learn two things from these Commandments; my duty towards God, and my duty towards my Neighbour.

Question. What is your duty towards God?

Answer. My duty towards God is,

I. To believe in him, to fear him, And to love him with all my heart, with all my mind, with all my soul, and with all my strength:

II. To worship him, to give him thanks: To put my whole trust in him, to call upon him:

III. To honour his holy Name and his Word:

IV. And to serve him truly all the days of my life.

Question. What is your duty towards your Neighbour?

Answer. My duty towards my Neighbour is,

To love him as myself, and to do to all men as I would they should do unto me:

V. To love, honour, and succour my father and mother: To honour and obey the civil authority: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters:

VI. To hurt nobody by word or deed: To bear no malice nor hatred in my heart:

VII. To keep my body in temperance, soberness, and chastity:

VIII. To be true and just in all my dealings: To keep my hands from picking and stealing,

IX. And to keep my tongue from evil-speaking, lying, and slandering:

X. Not to covet nor desire other men's goods; But to learn and labour truly to get my own living, And to do my duty in that state of life unto which it shall please God to call me.

Prayer

Question.

MY good Child, know this; that you are not able to do these things of yourself, nor to keep the Commandments of God, and to serve him, without his special grace; which you must learn at all times to call for by diligent prayer. Let me hear, therefore, if you can say the Lord's Prayer.

Answer. Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Question. What do you desire of God in this Prayer?

Answer. In the Lord's Prayer, I desire my Lord God, our heavenly Father, who is the giver of all goodness,

To send his grace unto me, and to all people:

That we may worship him, serve him, and obey him, as we ought to do:

And I pray unto God, that he will send us all things that are needful both for our souls and bodies:

That he will be merciful unto us, and forgive us our sins:

That it will please him to save and defend us in all dangers both of soul and body; and that he will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death.

And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

Question.

HOW many Sacraments has Christ ordained in his Church?

Answer. Christ has ordained two Sacraments only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

Question. What do you mean by this word *Sacrament?*

Answer. I mean by this word Sacrament, an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question. How many parts are there in a Sacrament?

Answer. There are two parts in a Sacrament; the outward visible sign, and the inward spiritual grace.

Question. What is the outward visible sign or form in Baptism?

Answer. The outward visible sign or form in Baptism is Water; wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Question. What is the inward spiritual grace in Baptism?

Answer. The inward spiritual grace in Baptism is a death unto sin, and a new birth unto righteousness.

Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Question. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Answer. Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

Question. Why was the Sacrament of the Lord's Supper ordained?

Answer. The Sacrament of the Lord's Supper was ordained for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question. What is the outward part or sign of the Lord's Supper?

Answer. The outward part or sign of the Lord's Supper is, Bread and Wine, which the Lord has commanded to be received.

Question. What is the inward part, or thing signified?

Answer. The inward part, or thing signified is, the Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

Question. What are the benefits whereof we are partakers in the Lord's Supper?

Answer. The benefits whereof we are partakers in the Lord's Supper are, the strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question. What is required of those who come to the Lord's Supper?

Answer. It is required of those who come to the Lord's Supper, to examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; to have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and to be in charity with all men.

(*Here follow the rubrics on page* 272.)

RESOLUTION XIII

The Order of Confirmation

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following changes be made in the Order of Confirmation, or Laying on of Hands upon those who are Baptized, and Come to Years of Discretion, and that the proposed alterations be made known to the several Dioceses in order that they may be adopted in the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) In the *Preface*, page 273, change the word "confirm" in line 14 to the word "confess," and print the *Preface* in rubrical form, making it the first rubric on that page.

(2) Amend the first rubric, page 273, so as to read as follows, and make it the second rubric on that page.

¶ *Upon the day appointed, all that are to be confirmed (the Godfathers and Godmothers being present, when convenient) standing in order before the Bishop, sitting in his chair near the Holy Table, he or some other Minister appointed by*

him may read the Lesson *following; the People standing until the Lord's Prayer.*

(3) Transfer the *Lesson*, page 274, from the place where it now stands, and insert it immediately after the second rubric of the Office.

(4) On page 274, strike out from and including "¶ *Then shall the Bishop say*, Do ye here," etc., to and including "¶ *And every one shall audibly answer*, I do"; and insert in lieu thereof the following:

¶ *Then shall the Bishop say unto those who are to be confirmed*,

DOST thou here, in the presence of God, and of this congregation, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I do renounce them.

Bishop. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?

Answer. I do believe them.

Bishop. Wilt thou obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, by God's help.

¶ *Here may be sung a Hymn.*

¶ *The Bishop shall then confirm them on this wise.*

(5) Strike out the first rubric on page 275 and in its place insert the following:

¶ *Then all of them in order kneeling, the Bishop shall lay his hands upon the head of every one severally, and repeating the baptismal name after the Minister, he shall say,*

N. I confirm thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

(6) After the prayer, "Defend, O Lord," page 275, insert two rubrics as follows:

¶ *But* Note, *That the Bishop may, at his discretion, insert immediately after the name of the person, the words,* I sign thee with the Sign of the Cross and.

¶ *And* Note *also, That the prayer* Defend, O Lord, *shall be said by the Bishop for all, being repeated, one or more times, as he thinketh most convenient.*

(7) Insert immediately after the last preceding rubric, as follows:

¶ *Then, those who have received the Laying on of Hands standing up, the Bishop may exhort them in this wise:*

BELOVED, Forasmuch as ye have put on Christ and have been made living members of his Church, and have received the manifold gifts of the Holy Spirit, ye must walk an-

swerably to your Christian calling. Our Lord, in the night in which he was betrayed, instituted the most comfortable Sacrament of His Body and Blood for the memorial of his death and for the strengthening and refreshing of our souls. If therefore ye would be his servants and do whatsoever he commanded you, ye must not neglect this Sacrament, but must come to the Holy Communion with thankfulness, repentance, faith, and charity, that so ye may do his will and grow in grace unto your life's end.

(8) After the preceding exhortation, insert the following:

¶ *Here may be said the* Apostles' Creed.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

(9) After the words, "And with thy spirit," page 275, insert

Let us pray.

(10) Amend the third rubric on page 275 so as to read as follows:

¶ *And the People all kneeling, the Bishop shall say the* Lord's Prayer; *the People repeating it with him.*

(11) Strike out the words "Let us pray" after the foregoing rubric.

At the end of the *Lord's Prayer*, insert before the word "Amen," the following: "For thine is the kingdom, and the power, and the glory, for ever and ever."

RESOLUTION XIV

Solemnization of Matrimony

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following changes be made in the form of Solemnization of Matrimony, and that the proposed alterations be made known to the several Dioceses in order that they may be severally adopted in the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) Transfer the first two rubrics to the end of the Office.

(2) At the beginning of the last rubric, page 280, add the words "*The Man and Wife kneeling.*"

RESOLUTION XV

Visitation of the Sick

RESOLVED: The house of Bishops (the House of Deputies) concurring: That the Order for the Visitation of the Sick be amended to read as follows, and that the Order, as amended, be made known to the several Dioceses in order that it may be adopted in the next General Convention in accordance with the provisions of Article X of the Constitution.

The Order for The Visitation of the Sick

¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish; who, coming into the sick person's house, shall say,*

Peace be to this house, and all that dwell in it.

¶ *When he cometh into the sick man's presence, he shall say the Antiphon following, and, according to his discretion, one of the Penitential Psalms* (6, 32, 38, 51, 102, 130, 143).

Antiphon: Remember not, Lord, our iniquities, nor the iniquities of our forefathers.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servant;
Answer. Who putteth *his* trust in thee.
Minister. Send *him* help from thy holy place;
Answer. And evermore mightily defend *him.*
Minister. Let the enemy have no advantage of *him;*
Answer. Nor the wicked approach to hurt *him.*
Minister. Be unto *him*, O Lord, a strong tower;
Answer. From the face of *his* enemy.
Minister. O Lord, hear our prayer.
Answer. And let our cry come unto thee.

¶ *Then may the Minister say the Collects following, or such of them as he shall think fit; and after each Collect he may say the Psalm appointed with its Antiphon.*

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. *Amen.*

Antiphon: I did call upon the LORD with my voice: and he heard me out of his holy hill.

PSALM 3. *Domine, quid multiplicati?*

LORD, how are they increased that trouble me: many are they that rise against me.

Many one there be that say of my soul: There is no help for him in his God.

But thou, O LORD, art my defender: thou art my worship, and the lifter up of my head.

I did call upon the LORD with my voice: and he heard me out of his holy hill.

I laid me down and slept, and rose up again: for the LORD sustained me.

Salvation belongeth unto the LORD: and thy blessing is upon thy people.

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Visit *him*, O Lord, as thou didst visit the Centurion's servant; and so restore him to *his* former health that *he* may give thanks unto thee in thy Church; through Jesus Christ our Lord. *Amen.*

Antiphon: I will go unto the altar of God, even unto the God of my joy and gladness.

PSALM 43. *Judica me Deus.*

GIVE sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

For thou art the God of my strength; why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

Why art thou so heavy, O my soul: and why art thou so disquieted within me?

O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

SANCTIFY, we beseech thee, O Lord, the sickness of this thy servant; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance; and grant that finally *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

Antiphon: I have considered the days of old and the years that are past.

PSALM 77. *Voce mea ad Dominum.*

I WILL cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

In the time of my trouble I sought the LORD: my sore ran, and ceased not in the night season; my soul refused comfort.

When I am in heaviness, I will think upon God: when my heart is vexed, I will complain.

Thou holdest mine eyes waking: I am so feeble that I cannot speak.

I have considered the days of old: and the years that are past.

I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirit.

Will the LORD absent himself for ever: and will he be no more intreated?

Is his mercy clean gone for ever: and is his promise come utterly to an end for evermore?

Hath God forgotten to be gracious: and will he shut up his loving-kindness in displeasure?

And I said, It is mine own infirmity: but I will remember the years of the right hand of the Most Highest.

ASSIST us, we beseech thee, O Lord, in these our prayers, as we call upon thee on behalf of this thy servant; and bestow upon *him*

the help of thy merciful consolation; through Jesus Christ our Lord. *Amen.*

Antiphon: Though I walk in the midst of trouble, yet shalt thou refresh me.

PSALM 138. *Confitebor tibi.*

I WILL give thanks unto thee, O Lord, with my whole heart: even before the gods will I sing praise unto thee.

I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth: for thou hast magnified thy Name, and thy word, above all things.

When I called upon thee, thou heardest me: and enduedst my soul with much strength.

Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

The LORD shall make good his loving-kindness toward me: yea, thy mercy, O LORD, endureth for ever; despise not then the works of thine own hands.

O GOD, by whose command the moments of our life run their course; Receive our prayers for this thy servant on whose behalf we implore thy mercy; that our heaviness because of *his* sickness be turned into joy over *his* recovery; through Jesus Christ our Lord. *Amen.*

Antiphon: The Lord saveth thy life from

destruction and crowneth thee with mercy and loving-kindness.

PSALM 103. *Benedic, anima mea.*

PRAISE the LORD, O my soul: and all that is within me, praise his holy Name.

Praise the LORD, O my soul: and forget not all his benefits:

Who forgiveth all thy sin: and healeth all thine infirmities;

Who saveth thy life from destruction: and crowneth thee with mercy and loving-kindness.

O praise the LORD, ye angels of his, ye that excel in strength: ye that fulfil his commandment, and hearken unto the voice of his words.

O praise the LORD, all ye his hosts: ye servants of his that do his pleasure.

O speak good of the LORD, all ye works of his, in all places of his dominion: praise thou the LORD, O my soul.

¶ *Adding this.*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us; Save us, and help us, we humbly beseech thee, O Lord.

¶ *The following Psalms are suitable and, at the discretion of the Minister, may be substituted for any of those given above:* 20, 27, 42, 91, 121, 146.

¶ *As occasion demands, the Minister shall address the sick person on the meaning and use of the time of sickness, and the opportunity it affords for spiritual profit.*

¶ *Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any matter; after which confession, the Minister shall assure him of God's mercy and forgiveness.*

¶ *If the sick person hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him, for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.*

¶ *The Minister shall not omit earnestly to move such sick persons as are of ability, to be liberal to the poor.*

¶ *Then shall the Minister say,*

THE Almighty Lord, who is a most strong tower to all those who put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, Be now and evermore thy defence; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and

salvation, but only the Name of our Lord Jesus Christ. Amen.

¶ *Here the Minister may use any part of the service of this Book, which, in his discretion, he shall think convenient to the occasion; and after that shall say,*

UNTO God's gracious mercy and protection we commit thee. The LORD bless thee, and keep thee. The LORD make his face to shine upon thee, and be gracious unto thee. The LORD lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

Prayers which may be said with the foregoing Service, or any part thereof, at the discretion of the Minister.

A Prayer for Recovery.

O GOD of heavenly powers, who, by the might of thy command, drivest away from men's bodies all sickness and all infirmity; Be present in thy goodness with this thy servant, that *his* weakness may be banished and *his* strength recalled; and that *his* health being thereupon restored, *he* may bless thy holy Name; through Jesus Christ our Lord. *Amen.*

A Prayer for Healing.

O ALMIGHTY God, who art the giver of all health, and the aid of them that turn

to thee for succour; We entreat thy strength and goodness in behalf of this thy servant, that *he* may be healed of *his* infirmities; through Jesus Christ our Lord. *Amen.*

A Prayer for a sick Child.

O ALMIGHTY God and merciful Father; Look down from heaven, we humbly beseech thee, upon this sick child. Visit *him*, O Lord, with thy salvation, deliver *him* from *his* bodily pain, and restore *him* to *his* former health, that *he* may live to thee and to thy glory; through Jesus Christ our Lord. *Amen.*

A Prayer for a sick Person, when there appeareth but small hope of recovery.

O FATHER of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven; through the same thy Son, our Lord and Saviour. *Amen.*

A Commendatory Prayer for a sick Person at the point of departure.

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee; through the merits of Jesus Christ thine only Son our Lord. *Amen.*

A Prayer for the Despondent.

COMFORT, we beseech thee, most gracious God, this thy servant, cast down and faint of heart amidst the sorrows and difficulties of the world; and grant that by the power of thy Holy Spirit *he* may be enabled to go upon *his* way rejoicing, and give thee continual thanks for thy sustaining providence; through Jesus Christ our Lord. *Amen.*

A Prayer which may be said by the Minister in behalf of all present at the Visitation.

O GOD, whose days are without end, and whose mercies cannot be numbered; Make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us in holiness and righteousness, all the days of our lives: that, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with thee our God, and in perfect charity with the world. All which we ask through Jesus Christ our Lord. *Amen.*

A Short Litany for the Dying.

O God the Father;
Have mercy upon the soul of thy servant.
O God the Son;
Have mercy upon the soul of thy servant.
O God the Holy Ghost;
Have mercy upon the soul of thy servant.
O Holy Trinity, One God;
Have mercy upon the soul of thy servant.
From all evil, from all sin, from all tribulation;
Good Lord, deliver him.

By thy holy Incarnation, by thy cross and Passion, by thy precious Death and Burial;

Good Lord, deliver him.

By thy glorious Resurrection and Ascension, by the coming of the Holy Ghost;

Good Lord, deliver him.

We sinners do beseech thee to hear us, O Lord God; That it may please thee to deliver the soul of thy servant from the power of the evil one, and from everlasting death;

We beseech thee to hear us, good Lord.

That it may please thee mercifully to pardon all *his* sins;

We beseech thee to hear us, good Lord.

That it may please thee to grant *him* a place of refreshment and everlasting blessedness;

We beseech thee to hear us, good Lord.

That it may please thee to give *him* joy and gladness in thy kingdom, with thy saints in light;

We beseech thee to hear us, good Lord.

That it may please thee to vouchsafe *him* the blessed vision of thy glorious beauty;

We beseech thee to hear us, good Lord.

O Lamb of God; that takest away the sins of the world;

Have mercy upon him.

O Lamb of God; that takest away the sins of the world;

Have mercy upon him.

O Lamb of God; that takest away the sins of the world;

Grant him *thy peace.*

Lord have mercy upon *him.*

Christ have mercy upon him.

Lord have mercy upon *him.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

Let us pray.

O SOVEREIGN Lord, Almighty God, who willest that all men should be saved and come to a knowledge of the truth; who desirest not the death of a sinner, but rather that he should be converted and live; We beseech thee to loose the spirit of this thy servant from every bond and set *him* free from all evil, that *he* may rest with all thy saints in the eternal habitations; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

An Absolution to be said by the Priest.

MAY the Almighty and Merciful Lord grant you pardon and remission of all

your sins, and the grace and comfort of the Holy Spirit; through Jesus Christ our Lord. *Amen.*

A Commendation.

DEPART, O Christian soul, out of this world; in the Name of God the Father Almighty who created thee; in the Name of Jesus Christ who redeemed thee; in the Name of the Holy Ghost who sanctifieth thee. May thy rest be this day in peace, and thy dwelling place in the heavenly Jerusalem.

RESOLUTION XVI

The Communion of the Sick

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following changes be made in the Communion of the Sick, and that the proposed alterations be made known to the several Dioceses in order that they may be severally adopted in the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) In the second sentence of the first rubric on page 292, omit from and including the words "*he must give*" to and including the words "*being prepared.*"

(2) After the Gospel on page 293, insert the following:

¶ *Or the following Collect, Epistle, and Gospel may be used.*

The Collect.

O LORD, Holy Father, Almighty Eternal God, who regarding the frailty of our nature dost strengthen it with the gift of thy grace, so that by the saving remedies of thy

lovingkindness our souls and bodies are renewed; Mercifully regard this thy servant, that, every cause of sickness being removed from his body, he may be restored to soundness of health; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John v. 13.

THESE things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

The Gospel. St. John vi. 47.

JESUS said, Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

(3) Amend the third rubric, page 293, so that it shall read as follows:

¶ *When circumstances render it expedient to shorten the service, the following form shall suffice: The Confession and the Absolution;* Lift up your hearts, *etc., through the* Sanctus; *The Prayer of Consecration, ending with these words,* partakers of his most blessed Body and Blood; *The Communion; The Lord's Prayer; The Blessing.*

(4) Insert the following rubric immediately after the last preceding rubric.

¶ *When, by reason of contagious sickness or other compelling circumstance, the Holy Communion is administered to the sick with the use of consecrated Bread and Wine reserved at the open Communion in the Church, the following form shall suffice: The Confession and the Absolution; The Prayer of Humble Access; The Communion; The Lord's Prayer; The Blessing.*

(5) Omit the last three rubrics on page 293.

RESOLUTION XVII

The Order for the Burial of the Dead

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following changes be made in the Order for the Burial of the Dead, and that the proposed alterations be made known to the several Dioceses in order that they may be severally adopted in the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) Transfer the first rubric on page 294 to the end of the Office and omit from it the word "*ensuing.*"

(2) In the second rubric, page 294, change the word "*Corpse*" to "*Body;*" and strike out the words "*or sing.*"

(3) Insert after the first *Sentence*, page 294, the following:

> LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. *St. John* xiv. 1, 2.

(4) In the *Sentence* "I know that my redeemer liveth," page 294, omit the words "and though after my skin . . . shall I see God."

(5) Amend the rubric before the *Selections from the Psalms*, page 294, so that it shall read as follows:

¶ *After they are come into the Church, shall be said one or more of the following Selections taken from the Psalms. The* Gloria Patri *may be omitted except at the end of the whole portion or selection from the Psalter.*

(6) Prefix to the first *Selection*, page 294, the title, Psalm 39. *Dixi, Custodiam;* and to the second *Selection*, page 295, the title, Psalm 90. *Domine, refugium.*

(7) Strike out the *Gloria Patri* at the end of the first and second *Selections.*

(8) Insert the following selections from the Psalms.

Psalm 27. *Dominus illuminatio.*

THE Lord is my light and my salvation; whom then shall I fear: the Lord is the strength of my life; of whom then shall I be afraid?

One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

And now shall he lift up mine head: above mine enemies round about me.

Therefore will I offer in his dwelling an oblation, with great gladness: I will sing and speak praises unto the LORD.

Hearken unto my voice, O LORD, when I cry unto thee: have mercy upon me, and hear me.

My heart hath talked of thee, Seek ye my face: Thy face, LORD, will I seek.

O hide not thou thy face from me: nor cast thy servant away in displeasure.

Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

I should utterly have fainted: but that I believe verily to see the goodness of the LORD in the land of the living.

O tarry thou the LORD's leisure: be strong, and he shall comfort thine heart; and put thou thy trust in the LORD.

PSALM 46. *Deus noster refugium.*

GOD is our hope and strength: a very present help in trouble.

Therefore will we not fear, though the earth be moved: and though the hills be carried into the midst of the sea;

Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

The rivers of the flood thereof shall make glad the city of God: the holy place of the tabernacle of the Most Highest.

God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.

Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

The LORD of hosts is with us: the God of Jacob is our refuge.

PSALM 121. *Levavi oculos.*

I WILL lift up mine eyes unto the hills: from whence cometh my help.

My help cometh even from the LORD: who hath made heaven and earth.

He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

Behold, he that keepeth Israel: shall neither slumber nor sleep.

The LORD himself is thy keeper: the LORD is thy defence upon thy right hand;

So that the sun shall not burn thee by day: neither the moon by night.

The LORD shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

The LORD shall preserve thy going out, and thy coming in: from this time forth for evermore.

(9) In the *Lesson*, pages 296 ff., (*a*) Insert an interrogation point after "advantageth it me." (*b*) Omit the interrogation point after "rise not." (*c*) Print with a capital initial the word "if" in the clause "if the dead rise not."

(10) Divide the *Lesson* into paragraphs as follows:
(*a*) vv. 20-28, to "that God may be all in all."
(*b*) 29-34, to "I speak this to your shame."
(*c*) 35-49, to "the image of the heavenly."
(*d*) 50, to the end.

(11) Amend the first rubric on page 298 by inserting after the words "*the* CREED," the words "*the* LORD'S PRAYER."

(12) After the first rubric following the *Lesson*, page 298, insert a new rubric and a blessing as follows:

¶ *The Minister shall end with the* Blessing:

UNTO God's gracious mercy and protection we commit you. The Lord bless you and keep you. The Lord make his face to shine upon you, and be gracious unto you. The Lord lift up his countenance upon you, and give you peace, both now and evermore. *Amen.*

(13) In the rubric "*When they come to the Grave*," page 298, substitute "*Body*" for "*Corpse.*"

(14) After the Anthem "Man, that is born," page 298, insert the following rubric and Anthem:

¶*Or this.*

ALL that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out.

He that raised up Jesus from the dead: will also quicken your mortal bodies by the spirit which dwelleth in you.

Open me the gates of righteousness that I may go into them: and give thanks unto the Name of the Lord.

This is the gate of the Lord: the righteous shall enter into it.

(15) Strike out from the form of the *Committal*, page 299, the words from and including "Forasmuch" to and including "second coming," and insert in their place the following:

UNTO Almighty God we commend the soul of our deceased *brother*, and we commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection unto eternal life, through Jesus Christ our Lord, at whose coming . . .

(16) After the first rubric on page 300, insert the following:

The Lord be with you.
Answer: And with thy spirit.
Let us pray.

(17) Amend the rubric after the *Lord's Prayer*, page 300, so as to read as follows:

¶ *Then the Minister shall say one or more of the following Prayers, at his discretion.*

(18) After the rubric "*Then the Minister shall say*," page 300, insert the following *Prayer:*

INCLINE, O Lord, thine ear to our prayers, and of thy mercy bring this thy servant into the place of peace and light and admit *him* to the fellowship of thy saints; through Jesus Christ our Lord. *Amen.*

(19) Substitute for "The grace of our Lord Jesus Christ," page 301, the following:

THE God of peace, who brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant; Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. *Amen.*

(20) After the title *Additional Prayers*, page 301, insert the following *Prayer:*

O ALMIGHTY God, the God of the spirits of all flesh, who by a voice from heaven didst proclaim, Blessed are the dead who die in the Lord; Multiply, we beseech thee, to those who rest in Jesus the manifold blessings of thy love, that the good work which thou didst begin in them may be perfected unto the day of Jesus Christ. And of thy mercy, O heavenly Father, vouchsafe that we who now serve thee here on earth, may at last, together with them, be found meet to be partakers of the inheritance of the saints in light; for the sake of the same thy Son Jesus Christ our Lord. *Amen.*

(21) Immediately before the rubric "*Inasmuch*," page 302, insert the following *Prayer:*

For the Blessing of a Grave.

O GOD, the Father of our Lord Jesus Christ, vouchsafe, we beseech thee, to bless this grave in which we are about to lay the body of this thy servant; through the same thy blessed Son, who is the resurrection and the life, and who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

(22) In the *Sentence of Committal* for Burial at Sea, page 302, strike out the words from and including "We therefore commit" to and including "second coming," and insert in their place the following:

UNTO Almighty God we commend the soul of our deceased *brother*, and we commit *his* body to the sea; in sure and certain hope of the Resurrection unto eternal life, through Jesus Christ our Lord, at whose coming . . .

(23) That a new Office, FOR THE BURIAL OF A CHILD, be added to the ORDER FOR THE BURIAL OF THE DEAD, as follows:

ORDER FOR THE BURIAL OF A CHILD.

¶ *The Minister, meeting the Body at the entrance of the Churchyard, and going before it, either into the Church or towards the Grave, shall say,*

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die. *St. John* xi. 25, 26.

Jesus called them unto him and said, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. *St. Mark* x. 14.

He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom. *Isaiah* xl. 11.

¶ *When they are come into the Church, shall be said the following Psalms:*

Psalm 23. *Dominus regit me.*

THE Lord is my shepherd: therefore can I lack nothing.

He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

He shall convert my soul: and bring me forth in the paths of righteousness for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me: thou hast anointed my head with oil, and my cup shall be full.

But thy loving-kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Psalm 121. *Levavi oculos.*

I WILL lift up mine eyes unto the hills: from whence cometh my help.

My help cometh even from the Lord: who hath made heaven and earth.

He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

Behold, he that keepeth Israel: shall neither slumber nor sleep.

The LORD himself is thy keeper: the LORD is thy defence upon thy right hand;

So that the sun shall not burn thee by day: neither the moon by night.

The LORD shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

The LORD shall preserve thy going out, and thy coming in: from this time forth for evermore.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then shall follow the* Lesson: *St. Matt.* xviii. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a mill-

stone were hanged about his neck, and that he were drowned in the depth of the sea.

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

¶ *Here may be sung a Hymn or an Anthem; and, at the discretion of the Minister, the* Creed, *the* Lord's Prayer, *and such fitting* Prayers *as are elsewhere provided in this Book, may be added.*

¶ *When they are come to the Grave, shall be said or sung:*

I HEARD a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor cry-

ing, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

¶ *While the earth shall be cast upon the Body, the Minister shall say:*

FORASMUCH as it hath pleased Almighty God to take unto himself the soul of this child, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ; who shall change the body of our humiliation, that it may be made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

¶ *Then shall be said or sung:*

THEREFORE are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

¶ *Then shall the Minister say:*

The Lord be with you.
And with thy spirit.

Let us pray.

Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

O MERCIFUL Father, whose face the angels of thy little ones do always behold in heaven; Grant us stedfastly to believe that this thy child hath been taken into the safe keeping of thine eternal love; through Jesus Christ our Lord. *Amen.*

O LORD Jesus Christ, who didst take little children into thine arms and bless them; Open our eyes, we beseech thee, to see that it is of thy goodness thou hast taken this child into the arms of thine infinite love and hast bestowed upon *him* the blessings of thy gracious favour; who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

O GOD, whose tender mercies are over all thy works; Comfort thy servants, whose hearts are sore smitten and oppressed; and grant that they may so love and serve thee in this life, that (*together with their child*) they may obtain the fulness of thy promises in the world to come; through Jesus Christ our Lord. *Amen.*

May Almighty God, the Father, the Son, and the Holy Ghost, bless you and keep you now and for evermore. *Amen.*

¶ *Inasmuch as it may sometimes be expedient to say under shelter of the Church the whole of the service appointed to be said at the Grave, the same is hereby allowed, for weighty cause.*

RESOLUTION XVIII

A Penitential Office

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following changes be made in A Penitential Office for Ash-Wednesday, and that the proposed alterations be made known to the several Dioceses in order that they may be severally adopted in the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) Change the first rubric, page 48, by omitting the words "*at Morning Prayer*," and by changing "*shall*" to "*may;*" also by adding at the end: "*or it may be used with Morning Prayer, or Evening Prayer, or as a separate Office.*"

(2) In the second prayer, page 50, omit the words "who are vile earth, and miserable sinners," and change "vileness" to "sins."

RESOLUTION XIX

The Ordinal

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following changes be made in the Ordinal, and that the proposed alterations be made known to the several Dioceses in order that they may be severally adopted in the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) In the first rubric in the FORMS FOR MAKING DEACONS, page 510, for ORDERING PRIESTS, page 514, and for CONSECRATING A BISHOP, page 523, omit the words *after Morning Prayer is ended.*

(2) In the second rubric, page 510, insert at the beginning *The Sermon being ended.*

(3) In printing the ORDINAL, omit the *Litany* and the *Order for Holy Communion.*

(4) Amend the second rubric on page 511 so as to read as follows:

Then, the People being seated, shall the Bishop examine every one of those who are to be Ordered, in the presence of the People, after this manner following.

(5) Amend the first rubric on page 512 so as to read as follows:

¶ *Then, the People standing, the Bishop, laying his Hands severally upon the Head of every one to be made Deacon, humbly kneeling before him, shall say,*

(6) In the third question on page 512, omit the words "to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation," and insert the word "that" before the words "they may be."

(7) Amend the Collect on page 515 by striking out in the third line the word "the" before "Church" and inserting in the place of it the word "thy."

(8) Amend the rubric on page 516 so as to read as follows:

¶ *Then, the People being seated, the Bishop shall say unto those who are to be ordained Priests as followeth.*

(9) After the first paragraph of the *Exhortation* on page 516, insert the following rubric:

¶ *The Bishop in his discretion may omit the remainder of this Exhortation, except the last paragraph beginning* And now.

(10) On page 517, separate the last paragraph of the present *Exhortation* by a blank line from that

which precedes, printing it as a separate *Exhortation* and beginning it with a large initial.

(11) Amend the third rubric on page 519 so as to read as follows:

¶*After which, the persons to be ordained Priests kneeling and others standing, the Bishop shall sing or say*, Veni, Creator Spiritus; *the Bishop beginning, and the Priests, and others that are present, answering by verses, as followeth.*

(12) On pages 519 to 521, omit the longer form of *Veni, Creator Spiritus* and the rubric "*Or this*" which precedes it on page 519.

(13) On page 528, omit the rubric "*Or else the longer paraphrase of the same Hymn, as in the Ordering of Priests.*"

(14) In the first rubric on page 519, after the word "*then*" insert the words "*all standing*," and after the word "*Bishop*" strike out the words "*standing up.*"

(15) Amend the rubric beginning at the foot of page 522 by striking out the second sentence beginning with the words: "*The Collects shall both be used*," and at the end of the rubric insert the following: "*The Collect shall be as followeth.*"

The Collect.

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed

divers Orders of Ministers in thy Church; Mercifully behold these thy servants now called to the Office of Deacon and these thy servants now called to the Office of Priesthood; and so replenish them with the truth of thy Doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in their Ministry, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

(16) Amend the third rubric on page 526 by inserting after the word "*Then*" the words "*the People being seated.*"

(17) Amend the first rubric on page 528 by inserting after the words "*others that are present*" the words "*standing, and.*"

RESOLUTION XX

Consecration of a Church

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following changes be made in the Form of Consecration of a Church or Chapel, and that the proposed alterations be made known to the several Dioceses in order that they may be severally adopted in the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) Insert a new *Invocation* on page 548, immediately after the *Invocation* concerning Matrimony and in the following words:

GRANT, O Lord, that whosoever in this place shall bring their dead before thee, may receive the comfort of thy presence, and be strengthened by the certain hope of everlasting life. *Amen.*

(2) Amend the second rubric on page 548 so as to read as follows:

¶ *After this, Morning Prayer may be said.*

(3) Omit the matter contained between the second and third rubrics on page 548.

(4) Insert at the end of the Office a rubric to read as follows:

¶ *When Morning Prayer is said in connection with this Office, the following Psalms and Lessons shall be used:*

PROPER PSALMS.

Psalms 84, 122, 132.

PROPER LESSONS.

FIRST. 1 Kings 8, v. 22 to v. 63; *or* Genesis 28, at v. 10.

SECOND. Hebrews 10, v. 19 to v. 26; *or* Revelation 21, at v. 10.

RESOLUTION XXI

Institution of Ministers

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following changes be made in the Office of Institution of Ministers, and that the proposed alterations be made known to the several Dioceses in order that they may be severally adopted in the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) Amend the first rubric on page 551 by striking out the words "*the officiating Priest shall read Morning Prayer,*" and substituting therefor the words "*Morning Prayer may be said.*" And further, by striking out, near the beginning of this rubric, the words "*at the usual hour of Morning Prayer.*"

(2) Omit the matter contained between the first and second rubrics on page 551.

(3) In the second rubric on page 551, strike out the words "*Morning Prayer ended,*" and capitalize the first letter of the following word "*The.*"

(4) Insert at the end of the Office a rubric to read as follows:

¶ *When Morning Prayer is said in connection with this Office, the following Psalms and Lessons shall be used:*

PROPER PSALMS.

Psalms 122, 132, 133.

PROPER LESSONS.

FIRST. Ezekiel 33, to v. 10.
SECOND. St. John 10, to v. 19.

RESOLUTION XXII

Setting Apart of Deaconesses

RESOLVED: The House of Bishops (the House of Deputies) concurring: That an Office for the Setting Apart of Deaconesses be provided as follows, to be inserted immediately after the Office of Institution of Ministers, and that the proposed Office be made known to the several Dioceses in order that it may be adopted in the next General Convention in accordance with the provisions of Article X of the Constitution.

A Form of Setting Apart of Deaconesses.

¶ *All things being in readiness, a Priest shall present to the Bishop sitting in his chair near to the Holy Table, such as are to be set apart as Deaconesses, saying,*

REVEREND Father in God, I present unto you these women (*or* this woman), to be set apart to the office and work of Deaconess.

The Bishop.

DECLARE, we pray you, unto those who are here gathered what the office and work of a Deaconess are.

¶ *Then shall the Priest, addressing the People, say:*

DEARLY beloved, it is written in the Holy Gospel according to St. Luke, that while the Lord Jesus was going about through cities and villages, preaching and showing the glad tidings of the kingdom of God, there were women not a few which ministered unto him of their substance. Likewise, after he was crucified (as the same Evangelist hath elsewhere told us), the women which came with him from Galilee were emboldened to follow after them that carried his body to the burial, and to prepare spices and ointments. Also that it is agreeable to the mind of Christ that women should do him service by offices of lovingkindness, we gather from St. Paul, who saith to the Philippians, Help those women which laboured with me in the Gospel. And who also commendeth unto the Romans, one Phebe, a Deaconess of the Church which was at Cenchrea.

Touching the duty of women set apart to this office and ministry, the Canons of the Church affirm that it is to assist the Minister in the care of the poor and sick, in the religious training of the young and others, and in the work of moral reformation. That *they* may be duly appointed to such service, *have these women* come hither.

¶ *Then shall the Bishop say as followeth:*

BELOVED, we have good confidence that *they* who *are* now presented to be set apart to the office of Deaconess *are* competent thereto, for it hath been so certified unto us, as the Canons require, by them whose word we trust. Nevertheless, if there be any who can allege aught on account of which it is inexpedient that *any of these persons* be so set apart, let protest be now made openly and before all men.

¶ *If no good reason be alleged by any why the service should not proceed, then shall the Bishop say:*

Let thy merciful kindness, O Lord, be upon us.

Answer. Like as we do put our trust in thee.

¶ *Then, all kneeling down, the Bishop shall say:*

Unto thee lift we up our eyes;

Answer. O thou that dwelleth in the heavens.

Bishop. As the eyes of servants look unto the hand of their masters;

Answer. And as the eyes of a maiden unto the hand of her mistress;

Bishop. Even so our eyes wait upon thee, O Lord;

Answer. Until thou have mercy upon us.

Bishop. O Lord, have mercy upon us.

Answer. Have mercy upon us.

Bishop. O Lord, let thy mercy lighten upon us;

Answer. As our trust is in thee.

The Bishop.

Let us pray.

O ETERNAL God, Father of our Lord Jesus Christ, Creator of man and woman; who didst anoint with the Spirit, Miriam and Deborah and Anna and Huldah; who didst not disdain that thine only begotten Son should be born of a woman; who, also, in the tabernacle of the testimony and in the temple, didst ordain women to be keepers of thy holy gates; Look mercifully, we beseech thee, upon *these* thy *servants*, about to be set apart to the office and work of Deaconess. Protect *them* in the way wherein *they go*, and grant that in singleness of purpose and with a willing mind *they* may worthily accomplish the task committed to *them*, to thy glory and to the praise of thy Christ, to whom with thee, O Father, and thee, O Holy Ghost, be glory and worship for ever and ever. *Amen.*

¶ *Then shall he add:*

O magnify the Lord with me.

Answer. And let us exalt his Name together.

¶ *Then, all standing up, shall be said:*

We will praise thy name, O God, with a song.

Answer. And magnify it with thanksgiving.

Bishop. O give thanks unto the God of Heaven.

Answer. For his mercy endureth for ever.

Bishop. O give thanks unto the Lord of Lords.

Answer. For his mercy endureth for ever.

¶ *Then shall be sung or said the Hymn called* Magnificat, *as followeth:*

Magnificat. St. Luke i. 46.

MY soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his handmaiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath showed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed, for ever.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then shall the Bishop ask of them the following questions, to which each Candidate shall answer for herself.*

The Bishop.

HAVE you well considered in your own mind your purpose to serve God in this office and ministry?

Answer. I have so considered it.

The Bishop.

WILL you endeavour, so long as you shall hold this office, faithfully to fulfil the duties of the same without fickleness or waywardness?

Answer. I will.

The Bishop.

WILL you diligently ask of God the grace to enable you to cling to this endeavour, and to make this purpose good?

Answer. I will.

The Bishop.

WILL you reverently obey your Bishop, and other chief Ministers, who, according to the Canons of the Church, may have the charge and government over you; following with a glad mind and will their godly admonitions?

Answer. I will endeavour so to do, the Lord being my helper.

¶ *Then the Bishop, laying his hands severally upon the head of every one of them kneeling before him, shall say:*

N. I hereby set thee apart to the Office of Deaconess in this Church; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be thou of the Lord, my daughter. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust. *Amen.*

The Bishop.

The Lord be with you.

Answer. And with thy spirit.

Let us pray.

¶ *Then, all kneeling down, the Bishop shall say these Prayers following.*

For the Deaconesses newly set apart.

O GOD, who, in thy Holy Word, dost commend above all goodly apparel the ornament of a quiet spirit; Adorn, we beseech Thee, *these* Thy *servants*, with the meekness and the gentleness of Christ. Preserve *them* alike from faithless fears and from unreasonable desires, that with a stedfast heart and settled purpose *they* may run the way of thy

commandments; through Jesus Christ our Lord. *Amen.*

For such as are in Need and Necessity.

O GOD, almighty and merciful, who healest those that are broken in heart, and turnest the sadness of the sorrowful to joy; Let thy fatherly goodness be upon all that thou hast made. Especially we beseech thee to remember in pity such as are destitute, homeless, or forgotten of their fellow men. Bless the congregation of thy poor. Uplift those who are cast down. Mightily befriend innocent sufferers, and sanctify to them the endurance of their wrongs. Cheer with hope all discouraged and unhappy people, and by thy heavenly grace preserve from falling those whose penury tempteth them to sin; though they be troubled on every side, suffer them not to be distressed; though they be perplexed, save them from despair. Grant this, O Lord, for the love of him who for our sakes became poor, thy Son, our Saviour, Jesus Christ. *Amen.*

For final Blessedness.

ALMIGHTY and eternal God, to whom is never any prayer made without hope of mercy; Bow thine ear, we beseech thee, to our supplications, and in the heavenly city cause us to be united with thy faithful servants; through Jesus Christ our Lord. *Amen.*

Rom. xv. 13.

THE God of hope fill us with all joy and peace in believing, that we may abound in hope; through our Lord Jesus Christ. *Amen.*

RESOLUTION XXIII

Prayers to be used in Families

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following changes be made in the position and contents of the Forms of Prayer to be Used in Families, and that the proposed alterations be made known to the several Dioceses in order that they may be severally adopted in the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) Transfer the FORMS OF PRAYER TO BE USED IN FAMILIES from the position which they now occupy, pages 322 to 327, to a position immediately following the ARTICLES OF RELIGION.

(2) Provide a separate Title, as follows:

FORMS OF PRAYER TO BE USED IN FAMILIES
WITH
ADDITIONAL PRAYERS.

(3) Amend the FORMS OF PRAYER TO BE USED IN FAMILIES as follows:

a. On page 324, strike out from and including the semi-colon following the word "actions,"

line 10, to and including the word "by," line 11, and insert in lieu thereof the word "to."

b. On page 324, lines 19 to 23, strike out the words from and including the word "under" to and including the word "condition."

c. On page 327, line 28, substitute the word "coming" for the word "following."

d. On page 327, lines 28 and 29, strike out the words "Make us ever mindful of the time when we shall lie down in the dust," together with the semi-colon following them, and begin the following word "and" with a capital letter.

(4) After the rubric at the end of *Evening Family Prayer*, add the following *Prayers*, prefixing the title, *Additional Prayers.*

For the Morning.

O GOD the King eternal, who dividest the day from the darkness, and turnest the shadow of death into the morning; Drive far off from us all wrong desires, incline our hearts to keep thy law, and guide our feet into the way of peace; that having done thy will with cheerfulness while it was day, we may, when the night cometh, rejoice to give thee thanks; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who alone gavest us the breath of life, and alone canst keep alive in us the holy desires thou dost impart; We humbly beseech thee to sanctify all our thoughts and endeavours, that we may neither begin an action without a pure intention nor continue it without thy blessing. And grant that having the eyes of the mind opened to behold things invisible and eternal, we may in heart be inspired by thy wisdom, and in work be upheld by thy strength; and in the end be accepted of thee as thy faithful servants; through Jesus Christ our Saviour. *Amen.*

At Night.

O LORD, support us all the day long of this troublous life, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then of thy mercy grant us a safe lodging, and a holy rest, and peace at the last; through Jesus Christ our Lord. *Amen.*

O GOD, who art the life of mortal men, the light of the faithful, the strength of those who labour, and the repose of the dead; We thank thee for the timely blessings of the day; and humbly ask thy merciful protection all this night. Bring us, we beseech thee, in safety to the morning hours; through him who

died for us and rose again, thy Son, our Saviour, Jesus Christ. *Amen.*

For the Spirit of Prayer.

O ALMIGHTY God, from whom cometh the desire to pray, and who pourest out on those who seek it the spirit of supplication; Deliver us when we draw nigh to thee from coldness of heart and wandering of mind, that with stedfast thoughts and kindled affections we may worship thee in spirit and in truth; through Jesus Christ our Lord. *Amen.*

For Quiet Confidence.

O GOD of peace, who hast taught us that in returning and rest we shall be saved, that in quietness and confidence shall be our strength; By the might of thy Spirit lift us, we pray thee, to thy presence where we may be still and know that thou art God; through Jesus Christ our Lord. *Amen.*

For Guidance.

O GOD, by whom the meek are guided in judgment, and light riseth up in darkness for the godly; Grant us, in all our doubts and uncertainties, the grace to ask what thou wouldest have us to do, that the spirit of wisdom may save us from all false choices, and that in thy light we may see light, and in thy straight path may not stumble; through Jesus Christ our Lord. *Amen.*

For Trustfulness.

O MOST loving Father, who hast taught us in all things to give thanks to thee, to dread nothing but the loss of thee, and to cast our care on thee who carest for us; Defend us, we beseech thee, from all anxiety and fear; and grant that no earthly clouds may hide from us the light of thine immortal love, which thou hast manifested in thy Son, Jesus Christ our Lord. *Amen.*

For Children.

O LORD God, from whom cometh every good and perfect gift; strengthen in the hearts of these thy children every good desire; cleanse their consciences from sin, and stir up their wills gladly to serve thee. Leave no room in them for evil, no lurking-place for secret sins; but so establish and sanctify them by the power of thy Holy Spirit, that evermore loving those things that are right, and speaking and doing the truth, they may go on from day to day in faith and good works, and finally may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

For the Absent.

O GOD, whose fatherly care reacheth to the uttermost parts of the earth; We humbly beseech thee graciously to behold and bless our absent friends. Defend them from all

dangers of soul and body; and grant that both they and we, drawing nearer to thee, may draw nearer to one another, and may be bound together by thy love in the communion of thy Holy Spirit and in the fellowship of thy saints; through Jesus Christ our Lord. *Amen.*

For the Recovery of a Sick Person.

ALMIGHTY and immortal God, giver of life and health; We beseech thee to hear our prayers for thy servant *N.*, for whom we implore thy mercy; that by thy blessing upon *him* and upon those who minister to *him* of thy healing gifts, it may please thee to restore to *him* health of body and of mind, that *he* may give thanks to thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

For a Blessing on the Families of the Land.

ALMIGHTY God, our heavenly Father, who settest the solitary in families; We commend to thy continual care the homes in which thy people dwell. Put far from them, we beseech thee, every root of bitterness, the desire of vain glory and the pride of life. Fill them with faith, virtue, knowledge, temperance, patience, godliness. Knit together in constant affection those who, in holy wedlock, have been made one flesh; turn the heart of the fathers to the children, and the heart of the children to the fathers; and so enkindle fer-

vent charity among us all that we be evermore kindly affectioned with brotherly love; through Jesus Christ our Lord. *Amen.*

For all Poor, Homeless, and Neglected Folk.

O GOD, almighty and merciful, who healest those that are broken in heart, and turnest the sadness of the sorrowful to joy; Let thy fatherly goodness be upon all that thou hast made. Especially we beseech thee to remember in pity such as are destitute, homeless, or forgotten of their fellow men. Bless the congregation of thy poor. Uplift those who are cast down. Mightily befriend innocent sufferers, and sanctify to them the endurance of their wrongs. Cheer with hope all discouraged and unhappy people, and by thy heavenly grace preserve from falling those whose penury tempteth them to sin; though they be troubled on every side, suffer them not to be distressed; though they be perplexed, save them from despair. Grant this, O Lord, for the love of him, who for our sakes became poor, thy Son, our Saviour, Jesus Christ. *Amen.*

For the Rich and Prosperous.

O GOD, whose blessed Son has taught how hardly shall they that have riches enter into the kingdom of heaven; Have mercy, we beseech thee, upon the rich and the prosperous; take from them all pride and arrogancy,

idleness, vanity, and selfishness; help them to use their wealth as good stewards of thy bounty, ready to give of their substance and of their labour to the advancement of thy kingdom; through him who, being rich, for our sakes became poor, thy Son, Jesus Christ our Lord. *Amen.*

A General Intercession.

O GOD, at whose word man goeth forth to his work and to his labour until the evening; Be merciful to all whose duties are difficult or burdensome, and comfort them concerning their toil. Shield from bodily accident and harm the workmen at their work. Protect the efforts of sober and honest industry, and suffer not the hire of the labourers to be kept back by fraud. Incline the hearts of employers and of those whom they employ to mutual forbearance, fairness, and good-will. Give the spirit of governance and of a sound mind to all in places of authority. Bless all those who labour in works of mercy or in schools of good learning. Care for all aged persons, and all little children, the sick and the afflicted, and those who travel by land or by sea. Remember all who by reason of weakness are overtasked, or because of poverty are forgotten. Let the sorrowful sighing of the prisoners come before thee; and according to the greatness of thy power preserve thou those that are appointed to die. Give ear unto

our prayer, O merciful and gracious Father, for the love of thy dear Son, our Saviour, Jesus Christ. *Amen.*

. . .

Grace before Meat.

BLESS, O Father, this food to our use and us to thy service; for Christ's sake. *Amen.*

WE pray thee, our Father, to remember those in want, and give us grateful hearts to thee for these and all thy mercies; through Jesus Christ our Lord. *Amen.*

BLESS, O Lord, we pray thee, this food to the strengthening of our bodies; and grant thy continual presence to the strengthening of our souls; for Jesus Christ's sake. *Amen.*

Part II

RESOLUTION I

Morning Prayer and Evening Prayer

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following change be made in the Order for Morning Prayer and in the Order for Evening Prayer, and that the proposed alteration be made known to the several Dioceses in order that it may be adopted in the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) After the General Thanksgiving insert a rubric in these words:

¶ Note, *That the* General Thanksgiving *may be said by the Congregation with the Minister.*

RESOLUTION II

The Order for the Holy Communion

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following changes be made in the Order for the Administration of the Lord's Supper, and that the proposed alterations be made known to the several Dioceses in order that they may be severally adopted in the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) After the *Sanctus*, page 232, insert the following:

¶ *Then may be said or sung:*

Blessed is he that cometh in the name of the Lord, Hosanna in the highest.

(2) Omit the rubric immediately following the *Prayer of Consecration*, page 236, and insert in its place the following:

As our Saviour, Jesus Christ, hath commanded and taught us, we are bold to say:

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our

trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

(3) Omit the Lord's Prayer and the rubric immediately preceding it after the Communion, page 237.

RESOLUTION III

Baptism

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following changes be made in the Offices of Ministration of Public Baptism, and that the proposed alterations be made known to the several Dioceses in order that they may be severally adopted in the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) Amend the *Exhortation* on page 244 so that it shall read as follows:

> DEARLY beloved, forasmuch as our Saviour Christ saith: That which is born of the flesh is flesh; and that which is born of the Spirit is spirit; and again: Except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that which by nature *he* cannot have; that *he* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made *a* living *member* of the same.

(2) Amend the *Exhortation* on pages 257, 258, so that it shall conform to the above; substituting, however, the words "*these Persons*," "*they*," and "*members*" for the words "*this Child*," "*he*," and "*member*" respectively, and omitting the word "*a*" in line 12.

RESOLUTION IV

Matrimony

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following changes be made in the Form of Solemnization of Matrimony, and that the proposed alterations be made known to the several Dioceses in order that they may be severally adopted in the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) Transfer the first two rubrics, page 277, to the end of the Office.

(2) In the *Exhortation*, page 277, omit the following words:

a. "and in the face of this company," lines 2 and 3.

b. "in the time of man's innocency," lines 5 and 6.

c. "which holy estate," etc., line 8, through "all men," line 12.

(3) Make the promises of the Man and of the Woman, page 278, identical in form, and in

each case after the word "Matrimony" make the promise to read as follows:

Wilt thou love *him*, comfort *him*, honour, and keep *him* in sickness and in health; and, forsaking all others, keep thee only unto *him*, so long as ye both shall live?

(4) Amend the last rubric on page 278 by substituting the word "*may*" for the word "*shall.*"

(5) Insert after the words "Who giveth this Woman to be married to this Man?" a rubric as follows:

¶ *Here may be sung a Hymn or an Anthem.*

(6) Omit from the first rubric on page 279 the words "*receiving the Woman at her father's or friend's hands.*"

(7) Make the sentences of espousal, page 279, identical in form, so that in each case, after the word "health," it shall read: "to love, and to cherish till death us do part," etc.

(8) Amend the sentence in regard to the ring, page 279, by omitting the words "and with all my worldly goods I thee endow."

(9) Add to the Lord's Prayer, page 279, the doxology, *i.e.*, "For thine is the kingdom, and the power, and the glory, for ever and ever."

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(10) Omit in the prayer on page 280, after th word "that" in line 5, the words "as Isaa and Rebecca lived faithfully together, so," an substitute for the words so omitted the word "living faithfully together."

(11) Amend the last rubric on page 280 so as t read as follows:

¶ *The Man and Wife kneeling, the Ministe shall add this Blessing.*

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